



CANADA



AND ITS FUTURE



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CANADA AND ITS FUTURE

42nd ANNUAL REPORT, 1967

CENTENNIAL ISSUE

BOARD OF EVANGELISM

AND

SOCIAL SERVICE

THE UNITED CHURCH OF CANADA



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GREETING FROM THE MODERATOR

My greetings and good wishes to the members of the Board of Evangelism and Social Service. Congratulations for having set yourselves the large task of assessing and evaluating the work of our Church so that you may help "prepare our Church for greater effectiveness in the second century of Canada's nationhood." This is commendable indeed and is an undertaking in which I hope you may involve all of our people.

We would be less than honest with ourselves if we did not begin by recognizing that we who are Christians are in greater danger than others of failing to look at this emerging century with new eyes. Do we not often make judgments before we have all the facts, because we assume we know the nature of the situation and profess to have the answers? More than this, are we not in continual danger of rejecting new movements in society as soon as these appear to threaten our own stability and our own establishment? Are we not even tempted to claim foreknowledge of events in our world because we affirm a special relationship with God?

These apparent faults spring in part from the belief of Christians that God has laid his truth upon us and claimed us for his service within the life and fellowship of the Church. Under such a commission we must act with conviction and prophetic zeal. We are not neutrals in the battle of life, for we make no claim of complete objectivity. We are a people under God. We believe He has entrusted to us a certain mission to the nation, a mission that will help Canada fulfil its true role in the world of nations as well as establish within its borders a single community committed to the well-being of all her people. In pursuit of this goal, The United Church of Canada must play a prophetic role as it continues to summon all Canadians to obedience to God and to the source of new life. Still, our most effective witness must be found in the demonstration of the reality of our faith within the Church itself, and the manifestation of those qualities of mind and spirit we declare to be essential to our national greatness. Our fellow Canadians are more interested in our actions as a Church than in either our words or our piety.

To prepare ourselves, therefore, for greater effectiveness in the second century of our nationhood, we must as a Church prepare to be the instrument that God meant us to be—a community of committed Christians through whom God can manifest the reality and power of His presence. This is no more than God has ever asked of us, but surely the occasion demands more honesty of intention than we have mustered heretofore.



WILFRED C. LOCKHART.

GET THE WORD OUT

Commitment To Evangelism

LEADER: "GET THE WORD OUT" was the way James Bevel, the American civil rights leader, cryptically identified the evangelistic responsibility of the church and every member of this people of God.

Get the word out: Christ is for man. He himself was man, human in every way. He knows what man is and can be. He is the man for others. He calls us into being—fully human beings—in community. He calls us to embody the good word about Himself and the good word about us and to get it out to all the world.

RESPONSE: *We will get the word out! We will embody the word!*

LEADER: Get the word out — that Canadian Indians and Negroes are humans with no less of the image of God stamped in their being than any other men. This is good news to persons who have too long been ignored, treated as children, used, exploited. All people are children of the Father. God has no favourites. Let us get the word out!

RESPONSE: *We will get the word out that we are all in the same family of God and we will act out the word and we will speak it and sing it with Christian joy!*

LEADER: Get the word out — that Christ and his people are concerned about the poor. The plaguing paradox of poverty in the midst of plenty, underprivilege in the background of the highly privileged; dark, hidden poverty alongside of conspicuous wealth drive Christ's followers to action — for people, not just money is at stake here, wasted people, underdeveloped human resources, God-given possibilities unrealized. Christ cares! He is among the poor. Even as we discern his real presence in the eucharist so also has he called attention to his real presence in the impoverished and dispossessed, those with any kind of need. Get the word out — Christ is for the disadvantaged!

RESPONSE: *We will get the word out — the good word to the poor — of the one in their midst who calls his own to be with him there at the place of need.*

LEADER: Get the word out — Christ has fired his people with concern about illiteracy and inadequate training in a country with a public school system and a world with mass communication. About the verbally unskilled and inarticulate dominated by the more articulate. About the socially handicapped shunted off from those with social grace. About persons who have lost hope of a better life or incentive to reach out toward it to receive it. Get the word out — Christ's people have begun to catch His concern.

RESPONSE: *We will get the word out. We will be the living word seen of all men.*

LEADER: Get the word out. Human life is sacred. We have a growing uncomfortable feeling about war that it is not the right way to settle disputes, that war settles nothing. God's Son was called the Prince of Peace. He it was who called us to love even our enemies and to have a deep and prayerful concern for any who "dispitefully use" us. If communists or segregationists or any other people provoke us or frighten us, can we embody a new law and a new day and be the "first fruits" of the reconciling grace of Christ? We can! Get the word out!

RESPONSE: *We will get the word out — that Christ is for peace and his people are for peace and that Christ and his people will work for the outlawing of war and threatening military gestures.*

LEADER: Get the word out — that the tribal warfare called denominational competition is a dead issue and that God's people are becoming more and more committed to together serving their communities and together proclaiming the gospel of the Lord they all have professed to be serving. Get the word out that the church is repenting of having too long turned its eyes inward upon itself, with too much concern for its own affairs. It is turning out toward the world which God loves and for which Christ died, the world for which he gave his church as his continuing embodiment or incarnation. And in its service-mission-witness to the world, the church is being renewed. God is doing it! Let us get the word out.

RESPONSE: *We will get the word out about Christ's Church being renewed as it seeks to embody his Gospel and proclaim the good word that he is the world's Saviour and Lord.*

LEADER: Get the word out, that all walls must come tumblin' down. Berlin walls, Jerusalem walls and Mandelbaum gates. Curtains between the holy of holies and the place where all the rest of us worship. Walls between the clergy and the laity. Walls between races and colors and castes. Walls between men and women. Walls between employers and employees, educated and uneducated, the native and the "foreigner"; the church and the world. All these walls are broken down in Christ. The walls are down. Get the word out.

RESPONSE: *We will get the word out that in Christ all walls are broken down, that people "outside" can see "inside" and those "inside" can see "outside". For he has made us all one and has broken down the middle wall of partition between us.*

LEADER: Get the word out — by every means possible, the "Early Bird" satellite, the TV networks, the radio, every little transistor, the news reporter to every newspaper reader, by every electronic device and every human means our ingenuity can imagine and invent, from person to person the witness must spread the good news.

RESPONSE: *We will get the word out — imaginatively using every means available to us in this day. And if God can use us we are willing to be the instruments of his Gospel proclamation, his witness who by deed and word proclaim the saving grace and Lordship of Christ.*

LEADER: Get the word out! The cross of Christ is our redemption and reconciliation is available to all men, if they will but receive it. For the artist's analysis and the poet's vision there can be salvation. For the statesman and politician, for the professor and teacher, for those in places of public and civic leadership, there can be saving accountability. Christ is with the poor, the disinherited, the hungry, the confused peasant of Vietnam. Good news of meaning, hope, freedom, justice, is for all men and for each individual. This is the good news. Get the good word out.

RESPONSE: *We will get the word out, the word of the Cross and the Christ of the Cross, the word of salvation in him for all men everywhere however impotent and powerless they may consider themselves or in whatever power structures they may wield influence. Christ is Saviour! Christ is Lord! We will get the word out for all must know. Help us, Lord Jesus to be true to our commitment.*

PRAYER — (All):

Thou Lord of life — of life abundant, of life whole and holy, who said you came with good news for the poor, the disfranchised and imprisoned, show us how to embody this good news about you, Oh Lord, who shares our plight, struggles with us and reveals the true humanity envisioned in our creation and redemption.

You know how hard it is for us to keep our fellows in mind, members of your great family. You know how blind we can be to the needs of others and how little we do for them. Forgive us our forgetfulness of the world's sore need.

You know of the hopes you inspire, all the fears that paralyze us, all of which we are ashamed. Save us from all fear save fear of not being true Christian witnesses in deed and word. Arouse us to live up to your high calling in Christ Jesus.

Strengthen our weakness, shore up our faith and uphold us in our commitment to get the word out to all who are oppressed, all who are in any way imprisoned, all who are sinned against, all who are hungry for bread, or thirsty for the water of life, all who are estranged from you or their brothers, all who sin and need a Saviour, all who need to know their Lord. Use us in getting the word out to all men.

Based on the Closing Worship and Commitment Service, Green Lake Conference on Evangelism, Green Lake, Wisconsin, 1966.

IT'S ONE MINUTE TO TWELVE

REV. W. CLARKE MACDONALD, *Toronto*

Chairman — Board of Evangelism and Social Service

Minister, St. Luke's United Church, Toronto



The words "it's one minute to twelve" were the words of a slogan used in an American Aid programme to impress upon people the urgency of the case with which they were dealing. I sense this kind of urgency about the business in which we are engaged in the Church — the business of the Kingdom of God. There are important questions buffeting our ear drums. They come from the pens of theologians and quasi-theologians.

... is God dead?

... did Jesus experience sexual feelings?

.... was there a physical resurrection?

..... should we think of God as out there? up there? or down there?

These questions are significant and although some of those who ask them do not expect an answer, the fact they are being asked is not unimportant. While those who have ability and inclination are dealing with these issues some of us who live in the area of life where men and women "work and play and sweat and swear"* have a job to do and it's "one minute to twelve." We want to clear the decks for action which is practical, positive, responsible and ecumenical.

Certain novelists and song writers seem to be more aware of this urgency than some churchmen. Gheorghin has the writer son of the priest give a pointed reply to his mother when he is at Johann Moritz's house in Rumania just before Johann is taken away to a concentration camp. He says, "This is the twenty-fifth hour. It is the hour when mankind is beyond salvation—when it is too late even for the coming of the Messiah. It is not the last hour. It is one hour past the last hour. It is western civilization at this very moment. It is now." So far as the salvation of six million Jews is concerned Gheorghin was correct. Perhaps the surviving sons and daughters of Abraham, along with their Christian brothers and sisters can claim a reprieve. Let us hope we can settle for one minute to midnight and be spared the destruction of the twenty-fifth hour.

Act On The Results Of Our Appraisal

"It is one minute to twelve" and we must act on the results of our appraisal. I do not look upon the period of assessment of the Church which so far as the public was concerned was more or less officially

**The Church Militant*, William Gowland.

launched with the publication by the Anglican Church of "The Comfortable Pew", as being altogether negative. This was followed by our own publication of "The Sea Is Boiling Hot" along with a spate of newspaper and magazine articles in similar vein. I found it difficult to understand why some were so vigorously opposed to that period of therapeutic and cathartic examination of the work and witness of the Church. I can certainly understand their impatience if we are going to become hypochondriac about it and dwell in a morose manner on what we discovered and not take positive steps to correct the situation.

A Sea of Troubles

Would any of the persons who deplored this appraisal as negativism remain complacent if he were a member of the board of directors of an international company where similar circumstances held true? This would be the situation as compared to what was taking place in the church:

- (a) One of his largest operations in China was suddenly closed down.*
- (b) His parent organization in Europe, including the United Kingdom, was in trouble.*
- (c) He knew that he had bolstered sales on this continent only by a vigorous Madison Avenue Approach and his PR men were frantically looking around for new gimmicks.*
- (d) His operations in Africa were in a plight with governments suspicious of his representatives, many of them not getting return visas and some just escaping with their lives.*
- (e) There was unrest among his representatives in Canada with some leaving to take other work and recruits for full-time employment falling off badly.*

What man in his right mind would not say, "Let us take a long hard look at this"? If it means getting a man who isn't too sympathetic to our cause to write a book which will make us uncomfortable, let us do it. If it means requesting some of our own men to do a competent piece of research in our own establishment that goes deeper than a mere Gallup Poll and sets down the situation as it actually is, then let us do that. And if all of this means a temporary setback in income for a year or more, let us accept that also, for unless we are willing to probe and get to the bottom of this we will simply treat symptoms and not causes. We need someone who will put his finger on the spot and say, "Thou ailest here and there."

Well, we've had that to a certain extent. As chairman of the Board which was responsible for much of it I say I don't think we need to apologize for it. We will need to be repentant, however, if we do not act on the results. This time of appraisal has pointed out a few things which should be guides to us.

- (a) The Church can no longer coast along on the idea that just because it is the Church it will command respect. It will only command respect when it delivers the goods.*
- (b) The Church must be in the vanguard of movements which will eliminate poverty and eradicate war.*
- (c) The Church must put its feet where its mouth is so far as ecumenicity is concerned and act, walk, work, serve and witness together in the great social and moral issues confronting us today.*
- (d) We have learned that the key word is "involvement."*

Square But Swinging

I had a mixed reaction to the chapter title of a recent book describing the church where I am one of the ministers as "the swingingest church in town"* There were two reasons for the reaction. Whenever a Church is described as the -est of anything, friendli-est, wealthi-est, strong-est, etc., the statement immediately passes judgment on other churches as more or less lacking in that regard. A second reason was that to be the swinging-est church in town is only an enviable position if we are swinging about the right things. I hope that in many of the things mentioned in the chapter referred to above this is so but I am convinced if we are going to swing into orbit as a servant Church in the mid-twentieth century then we've got to have a strong launching pad (the organized Church), an alert series of tracking stations (appraisal and research) and a prearranged rendezvous for 'splashdown' (the gathering congregations).

Faith for Today

As a matter of fact I am unrepentantly "square" about some things. I still believe in God, for instance. It never occurred to me to think of Him as a severe judge on a golden throne high up in the sky. And furthermore I wasn't taught it as a boy in Sunday School and church. (Obviously, so it seems, Gordon Sinclair and I didn't attend the same one.) But somehow the being of God filled my experience and still does. I am puzzled to know why some preachers and writers today are still harping on the need to abandon the concept of "God out there" or "God up there" as being the ultimate statement about the eternal. Most people I know who have passed Grade VI have given up that notion long ago. It seems to me that writers who keep regurgitating this idea must have a guilt complex coupled with masochistic tendencies toward self rebuke. Or again to maintain that we can keep a true secularity while denying the basis of the Judaeo-Christian faith which made that secularity possible and which was the womb in which it was conceived is a proposition yet to be proved. There is some evidence that it could end in meaninglessness and a self-destructive nihilism.

The place we need to be swinging in this regard (since some of us have gotten stuck with that label) is in our language used both in describing God and in addressing God. I felt a good deal of empathy for Elmer Sopha, MPP Sudbury, in his call for a rewording of the prayer with which the Ontario Legislature opens. This is not to deny the omnipotence of God, it is simply to say that the Gospel has 'domesticated' Him and in a time when people are being thrown closer and closer together we need ideas and phrases which express the felt nearness of the eternal. Bonhoeffer called it 'the beyond in the midst'.

One morning at Saint Luke's we prayed for alcoholics and prostitutes and later three people who happened into church that Sunday thanked me because this was part of their concern. Another day we prayed for "The Queen and all her ministers . . ." and in the same breath . . . "those who clean our streets and sewers." Royalty and rottenness ought not to exist in the same society; piety and pollution cannot abide together.

Worship in East Harlem

I worshipped in East Harlem, N.Y., a few weeks ago and saw there this fine balance between being 'square' and 'swinging'. They still use 'Thee' and 'Thou' in their prayers; they have candles on the Holy Table, the

*Churches Where the Action Is, Crysdale.

Cross is the focal point in their church architecture; they sing the hymn: "Leaning on the everlasting arms". But because they have this strong launching pad they can swing into orbit on the concerns of the people. Here communication comes alive as the minister invites the congregation to vocalize their 'concerns' which then become focal points for prayer. As one minister put it to a visiting group: "We believe in the Holy Spirit and His presence in the service uplifts all of us." We felt His presence as we:

Offered our concerns;
Offered our gifts;
Offered our prayers;
Offered our singing;
Offered our hands to each other in friendship;
Offered ourselves to Christ in the Holy Communion and repeated the parish purpose together.

The square truths began to swing; the latent spirit came awake; the dead bones came alive and we knew at 'one minute to twelve' someone was showing the way in new forms and expressions of the truth about God and Worship.

Yes, I'm a square about things relating to the Church. I know it's often, too often, been on the side of the vested interests to the neglect of human concerns, but I believe in the Church as the most effective instrument and medium today to bring about the situation described in the Gospel as belonging to the Kingdom of God. And further, considering the Church in its 'Catholic' sense I see no rivals on the horizon to which I would consider transferring my loyalty.

Where Do We Go From Here?

(a) Surely the voice that comes clearly through the welter of glibberish sounding in our ears today is the one that calls us to involvement. The word 'involve' in any one of its tenses is not to be found in the Bible, but the idea it imparts is present on every page of it. God was involved in the whole process of creation, He was involved with man and woman in their first encounter, He was involved when His people were found in slavery. Furthermore the Bible makes it clear that it is only by involvement that people can really show concern. Moses, who had the best alibi in the world not to get involved, could only effect the exodus of his people by foregoing the excuse. Ezekiel only understood his fellow countrymen at the river Kebar when 'I sat where they sat'. The very incarnation itself was involvement of God with men in the dirt and dust, the grit and grime, the filth and slime of a leprosy-ridden, slave civilization. He ended up nailed to a Cross on the town dump where "men talk smut and thieves gamble."

Neither the layman nor the minister needs to look too far to find opportunity for involvement today. The person who goes around today searching for a cause to support in the Name of the 'man for others' and comes home empty handed isn't really all that serious. I recall the minister offering prayer in a little school house in a community where I was a student missionary who asked the Lord to forgive him for 'wasting my time in so small a place'. I figure that fellow would be wasting both his own and the Lord's time wherever he was! Whether it is a congregation setting up an office for its minister on the premises of a Seed Company, doing something about the race issue in Africville, ministering to the

nonconformists in Yorkville or setting up a soap box in Allan Gardens—this is involvement with people where they are answering the questions they ask when they ask them.

Involvement

Some churches are able to adapt to this involvement concept, others are too introverted and rigid. Two ministers serving suburbia were telling me about the attitude of the church people to welfare families who had been moved into the district. One said the members of his church 'didn't know what to do with them'. Some people wanted to rush in with the lady bountiful approach. Others wanted to do something but they were not quite sure what it should be. A minority wanted to blast city hall for allowing 'people like that' in our community. In the other congregation they did three things. They made a quiet visitation and welcomed the new families. They started classes for pre-schoolers so that in a year or so when these children enter kindergarten they will be up to the standard of the other children in the community. They opened their fine new Christian Education wing to provide supervised open house for the children. They have about eighty of them from four to six o'clock five nights a week. Let's face it, this is the involvement generation and we had better get with it—it's one minute to twelve.

The Big Change

(b) We must give some positive direction (not directions) to the thinking of the Church. Our latest publication "The Big Change" was a significant contribution to this area. Bishop Robinson's contention that those who change history are not so much the persons who come up with the right set of answers but those who allow the right set of questions, is a valid one. The contention has a corollary, equally significant, that those who are allowed the questions must work toward the answers else they will leave a meaningless vacuum—the last state will be worse than the first.

"God is Dead" Theology

Following hard on the heels of the appraisal of the "Comfortable Pew" and "The Sea is Boiling Hot" came the popularization of the God is Dead Theology. This was the almost inevitable result of the collapse of humanistic liberalism, the impotency of neo-orthodoxy and the creeping failure of nerve that all but totally debilitated the Church following the two world wars. But at least three positive results have accrued from the work of the 'God is dead boys'. (a) They have forced us to put some content into our words about God and the word 'GOD'. As we noted the average person doesn't think of God any more as 'the Man upstairs' except as a colloquialism for which we have given him no reasonable substitute. (b) They have given us a lever in that now it counts when a man says: "I believe in God", and really means it. (c) They have forced many of us who have taken them seriously into rethinking and refashioning some of our own ideas. This has been a good discipline and left us with a firmer rock beneath our feet. But more important than anything we have to say in answer to the God is Dead theologians is the fact that the Church is being forced into the main stream of life and thought in our time. No minister should have any difficulty preaching theology today and preaching, as Pierre Berton says he ought, from the daily newspaper. The basic issues in the daily newspaper are theological. The picture of a child burned by a napalm bomb dropped by a nation

whose slogan is 'in God we trust', or a Vietnamese tortured by the communists who preach a 'classless society', or children smothered beneath the blackness in Aberfan, or caught in a flood in Italy, or families homeless in affluent Canada—all these issues have theological and ethical undertones we cannot dodge. Pollution is not only a more relevant topic than piety it also has to do with man's obedience to the command to subdue the earth. Does it not strike you as being a bit of an anomaly that we send a missionary to Africa as an engineering specialist in sanitation and yet we Christians flush our toilets, dump our garbage, spray our fields, dispose of waste materials from factories and even explode our bombs, by all of which we pollute the air, the rivers, lakes and herbiage and the very soil in which we grow our crops and waters in which we catch our fish?

No Cure in a Band-Aid

All I'm trying to say is that if we really believe with the psalmist that the "earth is the Lord's and the fulness thereof" then we need to rethink our responsibility in some of these relationships. It means we've got to stop running a band-aid operation in the Church and get at the causes of social ills, being prepared for the battles which might ensue when we tackle them at that point. It means an ecumenical approach to these problems. There is no Anglican solution to unemployment, no United Church solution to housing, no Roman Catholic solution to hunger. There is just the basic human solution motivated in those who call themselves Christians by that overplus which the Gospel ought always to provide. These things we should be prepared to do together, not only in Church World Service which has a wonderful record in this regard but in Comox, in Carrot River, in Cooksville, in Lachute, Liverpool and Little Heart's Ease. It's one minute to twelve.*

What an Immense Christ!

This is a thrilling time to be in the Church and in the ministry. God knows it isn't easy but it's exciting. With people sniping at the Church, tearing away at the old moorings with all the abandonment of a frustrated youth on Halloween, and even rejoicing in the death of God Himself; while others equally insecure are battenning down the hatches, fearful lest some skeleton come rattling out of our ecclesiastical closets and calling for a grand inquisitorial censor—it is a time for reveille in the Church. We have an immense Christ to proclaim and to serve. His revelation of God and man while constantly in need of reinterpretation will, I am persuaded, not be surpassed.

The visible proof of the Kingdom's presence is that which Christ sent to John in prison. "The blind receive their sight. . . ." Ignorance, prejudice and hate that have blinded us for generations are being overcome by the spirit of our immense Christ. "The lame walk. . . ." Millions weak and underfed, thousands whose minds were robbed of power to walk the halls of learning are finding a way because the influence of our immense Christ has touched groups like UNESCO and many others. "The lepers are cleansed. . . ." The outcasts in our society, alcoholics, homosexuals, addicts, prostitutes, these are people, made in the image of God . . . the immense Christ we serve calls us to do more than toss them a few crumbs. . . . "The poor hear the Gospel." . . . The poor economically are told they are worthy and we must, in the name of our immense Christ serve the cause that would save them. Those who are so poor in

* All places named in our Church's Year Book.

courage they cannot buy a vision beyond the hedge around their split level home with its three-car, two-boat garage must be challenged in the name of our immense Christ.

Deliver the Goods

We've got to be able to deliver this sort of goods in the Church or we will not move into the heritage that is rightfully ours. If we are going to be tied to outworn clichés, outmoded thought forms, outdated theologies and outlandish structures then we will not move bravely forward to meet the new day. By the same token unless we are rooted and grounded in faith in God revealed in Jesus Christ we shall be weighed in the balances and found wanting.

But anyway,

It's one minute to twelve
may God spare us the agony of
the twenty-fifth hour.

IV

THE CHURCH IN CANADA

1. Where is the Church in Canada Going?

REV. J. R. HORD

During Centennial Year many books are being written about Canada's past. This book is about Canada and its future. In this article I shall point out certain trends which are already underway in Canadian Church life and project them into the future.

Church Decline

1. In the first place, *if present trends continue the Christian church in Canada will decline in numbers and become a minority movement in our society.* Dr. David MacLennan points out in the Centennial Issue of the OBSERVER that church membership in the United States still climbs while church attendance declines! Between the years 1960 and 1965 Sunday School enrolment in The United Church of Canada dropped from 765,855 to 609,583, a loss of 156,272. Between 1960 and 1965 the number of persons received by profession of faith per annum dropped from 40,482 to 29,304.

The situation facing us in ministerial candidates is very serious. In the 1960-61 academic year there were 639 candidates for the Christian ministry; in the 1966-67 academic year there are 420 candidates, a drop of 219. In 1960-61 there were 146 new candidates registered; in 1966-67 there were 67 new candidates, a loss of over 50%!

What does this decline in membership and in the number of candidates for the ministry mean? For one thing it is a judgment on the church.

It is a judgment on the training of our people. We have not prepared our members for the great scientific, technological and sociological changes of our times. A university chaplain has reported that students enter university with a Grade XII or XIII academic standing but with approximately a Grade IV standing in religious knowledge! We've got into the position in which Dr. Henry Sloane Coffin of New York City found himself when a lady warmly shook his hand after church one Sunday morning and said: "You don't know how much your sermons have meant to my husband since he lost his mind."

This decline in membership is also a judgment on the church's lack of involvement in men's social and political dilemmas. Salvation has been regarded as a private transaction between the human soul and God whereas in the Bible it means "shalom", which involves the health of the whole man, body, mind and soul; shalom means human well-being, personal, social and economic.

The church of the future will emphasize quality of life and service. Christians will know what they believe and why they believe it. Large church gatherings will gradually be replaced by small meaningful group meetings in which there will be a rich sharing of mind and heart. The church will stop being like the Church of England bishop "who always straddled the fence and tried to keep both ears to the ground!" The church will get involved in major social and political issues, not on a partisan basis but on humanitarian grounds, in such questions as Indian affairs, the race question, the war on poverty, civil rights, subsidized housing, peace and war, etc.

More Ecumenical

2. In the second place, *the church of the future will be much more ecumenical minded.* In the past, denominations have done all they could alone rather than together; in the future, our denominations will have to do all they can together rather than alone.

There is no reason why the Anglican and United churches cannot press forward toward organic union, especially if they admit that both their systems have grave deficiencies which require correction by each other's strengths.

The heartening aspect of the whole ecumenical movement is that the churches are getting together because they want to, because they believe it is the will of God, the answer to our Lord's prayer "that they all may be one." Roman Catholics, Orthodox and Protestants are meeting together in joint services of witness and in prayers for unity. Roman Catholics and Protestants are going to co-operate on the issuing of a common Bible which will be a great force in drawing us together. And when we do get together we say: "Why didn't we do this sooner? Why have we misunderstood, caricatured, mistrusted and even maligned each other for so long now we know that we share our major beliefs and convictions in common?

But God is not only drawing his people together by forces of truth and love; He is also pushing and prodding us by secular forces in society. We Christians are discovering that what we want to do by way of fellowship, we have to do if we are to exercise an effective public witness. Secular man expects the church to demonstrate the unity in Christ which it proclaims. Until the church practices what it preaches the world will not listen. The church of the future must be ecumenical or it will be powerless, in its witness to the world.

Geared To Pluralistic Society

3. And further, *the church of the future must develop many and variegated forms if it is to serve a complex pluriform society.* Traditionally we thought of community as the place where we lived. Sociology points out that today we live in several communities; we sleep in one, work in another, go to school in another, accept political responsibility in another, and spend our weekends in yet another.

Our present parish system, with its church sanctuary planned to accommodate a large congregation, developed in a static, rural and small town society where the church was the social as well as the religious centre of the community. Today, area after area of life has been removed from the control of the church. Our people are mobile. The church has to serve in many different environments. It has to go where the people are.

Rev. Stewart Crysdale, in "*Churches Where The Action Is*" presents exciting stories of churches which are trying to adapt their ministry to a new age: a ministry in the national parks; a ministry to apartment dwellers; a Christian Resource Centre in a redevelopment area of downtown Toronto; and an Indian Friendship Centre; a Padre to the pubs, etc.

The church of the immediate future must set up action-research projects in order to discover new methods and forms of service for the new society. A team of professional workers including a minister and sociologist would work in an area in order to understand the attitudes of the people and how the church might be of service. Such projects are not guaranteed success. They will not bring increased revenues into the church coffers. But unless we learn how to identify with people and present the gospel in relevant terms the church will become a souvenir of middle class society.

Whereas in the past, the marks of the church were authority and stability, the marks of the church of the future will be experimentation and adaptability.

Needed! Trained Members

4. Finally, *the church of the future must train her members to be mature and free Christians scattered in society.*

We have talked a great deal about training the laity for their witness in the world but have done very little about it. Mark Gibbs (co-author of *God's Frozen People*) declares that even the new breed of clergy are still producing an old-fashioned breed of laity. It is the clergy who are expected to be active in the church; the laity are passive. The clergy are the shepherds; the people are the sheep. "Most of our church membership are not part of a mighty army pressing forward toward the front line; most of them are practicing for the band", says Gibbs.

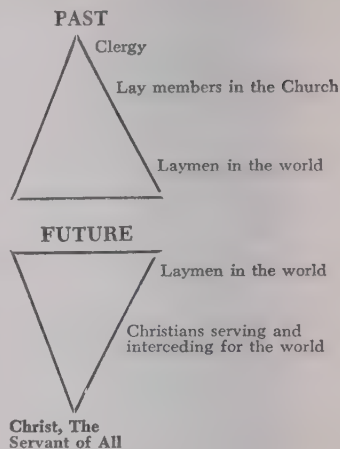
Our theological colleges, in addition to courses on biblical studies, systematic theology and church history, will provide courses in methods of adult education and in a sociological understanding of society. Theologues will be warned that the authoritarian approach in communication is no longer acceptable to modern laymen. The minister who has a word from God on every situation will not be listened to.

Our Lay Training Centres will provide a program for laymen similar to the Lay Academies of Europe where different professional groups study

the application of their Christian faith to their secular task. Clergy taking secular jobs will become more and more prevalent.

In the past the church was conceived as a pyramid with the clergy at the top; next in rank were the faithful lay workers within the institutional church; at the bottom were the laymen who carried out the necessary secular tasks in the world.

The reformed church of the future will be represented by an *inverted pyramid*; at the top will be men and women carrying out their secular tasks in society; then Christians, both lay and clergy, serving their fellowman and interceding for the world; at the very base is Christ bearing the whole world in love and inspiring the work of all his people saying: "Whoever would be great among you must be your servant and whoever would be first among you must be slave of all. For the Son of man also came not to be served but to serve, and to give his life a ransom for many."



2. The Future of Canada's Churches

ALLEN SPRAGGETT

The Daily Star, Toronto

A Prophet with Experience

What are my credentials as a prophet of religious trends?

Good question. They are modest enough, to be sure, consisting mainly of: 1. A certain unique vantage point on the world of religion as religion editor of Canada's largest daily newspaper (I've been able to discuss church union with the Archbishop of Canterbury, evangelism with Billy Graham, faith-healing with Oral Roberts, and LSD religion with the cult's high priest, Dr. Timothy Leary); and 2. A couple of lucky prognostications in the past.

For instance: In October, 1964, while speaking to a Toronto adult education group on "Current Trends in Christianity," I cited the growing Protestant-Roman Catholic theological consensus (example: the general agreement in both camps that the Bible contains abundant "mythic" elements) and predicted further dramatic developments.

"A consensus will emerge," I said, "even in such an area of traditional Catholic-Protestant variance as the Eucharist or Lord's Supper. In the near future, I expect certain advanced European theologians—probably German or Dutch—to propose a reformulation of the traditional concept of transubstantiation which will bring it much closer to the historic Protestant view." (Transubstantiation is the doctrine that the communion wafer is changed into the actual body and blood of Christ during the Eucharist.)

This forecast was pooh-poohed by the Catholics in my audience. Nevertheless, it was fulfilled within a year. Certain Dutch theologians, led

by Father Edward Schillebeeck, did propose a reconceptualization of transubstantiation. They suggested a new term, "transignification," which apparently means a change in the significance of the communion elements. This development was considered important enough by the Vatican that Pope Paul, presumably prodded by conservatives in the Curia, issued a warning against the "errors" of certain unnamed theologians who were indulging in dangerous speculations about the Eucharist. The Pope's warning was contained in his encyclical, "Mysterium Fidei." The theologians, however, appear to be pursuing their speculations unchecked.

Trends in Roman Catholic Theology

My second successful prediction also concerned trends in Catholic theology. Talking with a group of professors at Toronto's St. Michael's College, I said I expected some Dutch or German theologian shortly to put forward a tentative reinterpretation of the Virgin Birth in terms of symbol rather than biology.

A few months later, a book review in *Commonweal*—the liberal, U.S. Catholic journal—mentioned that the interpretation of the Virgin Birth suggested in a new book by a Dutch priest seemed to emphasize more Mary's total openness to God than her biology. I read the book myself—*God in Creation and Evolution*, by Rev. A. Hulbosch, O.S.A.—and agreed with the reviewer's remarks.

Then the new Dutch catechism was published. It is not yet available in English translation but reports indicate that it leaves the matter of the precise interpretation of the Virgin Birth an open question. A small group of conservative Dutch Catholics have asked the former Holy Office to condemn such ideas, and at least one theologian has been called to Rome to "explain" his views on the Virgin Birth and other dogmas.

Fortified, then, by modest past successes as an oracle, here are my forecasts of the future for Canada's churches.

Theological Trends

I expect the next major theological innovation (or pseudo-innovation since nothing is completely new) to be a left wing version of the Death of God philosophy. The Death of God theorists have given up God in favour of the historical Jesus. The next step will be to give up the historical Jesus in favour of the trans-historical Christ of faith.

Specifically, I think some radical theologian will say that the historicity of Jesus can no longer be maintained (or is, at the very least, a chronically open question and really irrelevant) but that this does not destroy the Christ of faith who remains an existential reality for the believer regardless of whether or not he can be grafted onto a Jewish historical personality.

The Neo-Mythicists

Moreover, these *neo-mythicists*—although their ideas will be in the main virtually identical to those of the freethinking mythicists of the 19th century—will see themselves not as saboteurs of Christianity but as saviours.

A certain mythicist strain is implicit in the thought of existentialist theologians like Bultmann and Tillich. The Gospels are viewed as propaganda not history, and the emphasis is on the "Christ event," which is an existential reality, not on the historical Jesus. In his classes Tillich liked to consider the possibility that Jesus never existed as an historical person and the consequences this would have for theology.

According to Tillich, the consequences might not be so disastrous as one would think. In personal conversation, I asked Tillich what it would mean to his Christology if Jesus had never lived. He replied: "Jesus we don't know; Jesus who is the Christ we do know." He said that if the Christ was not manifested through a human being named Jesus, "then his name was Mueller or something else; the important thing is that the Christ event did happen."

I expect trends already evident in theology to deepen and widen. The secularization of the Gospel will continue. Christian agnosticism, so-called, will appeal to a growing minority of young Protestant clergy; a smaller number will identify with the more radical creed of out-and-out Christian atheism. Increasing emphasis will be placed on the discovery of "God" (whatever the term is taken to mean) within human relationships, rather than in abstract theology.

Death of God Philosophy

The Death of God philosophy will not die out completely but be absorbed into Protestant theology—and Catholic theology—as an enriching insight.

Within Catholicism, the trend toward desupernaturalization will continue. The work of the radical Dutch school, and the new perspectives offered by such men as Toronto lay theologian Leslie Dewart, will feed the theological ferment.

Professor Leslie Dewart—a member of the philosophy department of St. Michael's College—has expressed his ideas on theological reconstruction in an audacious book, *The Future of Belief* (Harvey Cox called it "utterly radical" and "epoch-making"). Dewart proposes nothing less than a total renovation of Catholic theology. The tumult of response to his book indicates that it cannot be ignored (one Catholic reviewer predicted it will be "the most discussed, debated, praised and denounced philosophic work within the Catholic intellectual community," and is "likely to split that community").

Dewart sets about to "reconceptualize" Catholic thought by "dehell-enizing" it (that is, extricating theology from the Greek philosophy to which it has been wed for 1,500 years). In the process, while always considering himself a fully orthodox Catholic—and this is important—he reverently eases into intellectual limbo such venerable dogmas as: The Trinity ("crypto-tritheism," Dewart calls it); the concept of God as eternal and omnipotent (and even the word "God" itself); the notion of worship as "homage" to a divine monarch; the idea of miracles as something anti-natural; and especially the theory that Catholic dogma is unchanging (any one familiar with the "Honest to God" syndrome will detect numerous affinities in the above).

All Dewart's thought is premised on the view that truth is, by its nature, dynamic. It changes because it grows. This does not mean merely that man's understanding of truth changes; Dewart is very clear on this point: The truth itself undergoes real "development" and "transformation."

This view enables Dewart to hold that although contraception may well have been morally wrong 400 years ago, and so the Catholic Church was right to ban it, truth has changed and the taboo no longer is valid.

I have dwelt on theology at some length because, make no mistake, these changes are essential, not accidental, to all other changes in the world of religion. External pressures may prod a church to change—as the population explosion is forcing a new line on birth control—but change can occur only as fast as the theologians make it assimilable within the framework of faith. If the external pressure for change greatly exceeds a church's internal capacity, as measured by its theological resilience, to accommodate that change, the result is disastrous. The church structure begins to break up.

Updating

The whole Catholic "aggiornamento" (updating) was not merely the result of Pope John's immense goodwill. John XXIII was the catalyst, but the Vatican Council would have been impossible without the preparation laid by theologians who worked in obscurity for decades before the council. Their theological reconstruction enabled the church to accommodate the profound changes needed in its stance on ecumenism, the Jews, religious liberty, freedom and authority, non-Christian religions, etc.

The most significant post-Vatican II fact about Catholicism is that the liberal wing is here to stay. Catholics must learn to live with the conservative-Liberal polarities and tensions which have long been a fact of life for Protestants. In Canada, priests in neighbouring parishes will differ as much in theology and in social issues as do Billy Graham and Dr. Ernest Marshall Howse.

What About Morality?

In the area of sex I foresee increasing liberalization under the influence of the New Morality. Here, too, there is a growing Catholic-Protestant consensus.

Protestant churches will take a more lenient view of pre-marital sex, still holding up chastity as the ideal but giving more freedom to those seriously in love. Long engagements may be taken by society, including many Christians, to be the equivalent of marriage.

There is evidence of dramatic changes in moral attitudes among Catholics. In February, 1967, a prominent priest-sociologist proposed that the church and state should sanction "probationary marriage" as an answer to the soaring divorce rate arising from too-hasty and ill-considered marriages. Rev. Jacques Lazure, dean of the School of Social Sciences at Ottawa University, suggested that selected couples, at least 18 years old, should be permitted to live in trial wedlock, including sexual intercourse, for a period from three months to 18 months. They would practice birth control to avoid unwanted pregnancy. At the end of the probationary period the couple, assisted by religious and psychological counsellors, would assess their compatibility and decide whether or not to enter into a binding marriage.

Father Lazure argued that such probationary marriage is compatible with Catholic tradition, which recognizes various stages on the way to the full priesthood. Why not stages on the way to complete matrimony?

Within five years, birth control among Catholics will be a matter for the individual conscience.

Within 10 years, priestly celibacy will be on a voluntary basis.

Within 20 years, the Catholic Church will adopt the custom of the Eastern Orthodox Churches and permit divorce in cases of marriages

which are "spiritually dead" (a concept very similar, if not identical, to the United Church's "marriage breakdown"). A straw in the wind is a new book by a Catholic theology professor which favours recognition of divorce by the Catholic Church—*Divorce and Remarriage—Toward a New Catholic Teaching*, by Monsgr. Victor J. Pospishil, Member of the Faculty of Manhattan College, N.Y., Henden & Henden, New York.

Drugs? My guess is that the laws against marijuana will be virtually a dead letter within 10 years, although there will still be social disapproval of its use. A new, probably synthetic psychedelic substance, much safer than LSD, will be developed. This will enjoy a great vogue among a minority. It will be used in consciousness-expanding sessions, probably some under church auspices presided over by a psychedelically sophisticated guru-clergyman.

Church Structures

The Anglican Church of Canada and the United Church of Canada will consummate their marriage within 20 years (if for no better reason than that they would lose face if they broke their engagement now). There will be no major schism. Some very low churchmen from both communions may bolt to the right-wing evangelical camp, and fewer high churchmen may go to Rome (where they will identify themselves with the conservative faction).

The new church will ordain women, and recognize divorce in cases of "marriage breakdown".

Canada's more than 1,000,000 evangelicals will continue vigorous growth. As they upgrade their general educational and cultural level, they will become increasingly articulate. Faced by the reigning Protestant liberalism, evangelicals will develop a greater sense of their common identity as a kind of conservative Popular Front in the world of religion. The more open neo-evangelical mood will not be defeated by a return to fundamentalism, but, nonetheless, evangelicals will be increasingly isolated theologically as mainstream Protestantism and Catholicism move leftward. There will never be a Canadian pan-evangelical superchurch. Some small denominations with common histories—certain Baptist and Wesleyan bodies, for example—may merge, but evangelical jealousy of autonomy will prevent any major new groupings.

On the local church level, attendance among liberal Protestants will drop at least 25 per cent in the next 20 years, with a corresponding decline in finances. Those who remain active in the church will tend to be highly conscious Christians of a type found only rarely today.

More and more clergymen will earn their livings in secular jobs—as teachers, psychologists, social workers, writers and broadcasters—and donate their ministries to a congregation on Sunday and during the week.

With a shortage of formal clergy, a kind of lay priesthood may develop—laymen elected by a congregation to perform the functions of spiritual leader for a set term of office.

Psychedelic Worship

Some congregations will remain more tradition-oriented and still give a large place to conventional worship, and standard young people's meetings and prayer and Bible study groups. Other congregations will be more experimentalist and feature group therapy and psycho-drama sessions

alongside the more traditional activities. A few churches will virtually abandon the old ways altogether in favour of "celebrations" using psychedelics or mass hypnosis, therapy sessions led by psychiatrists, creative arts classes, dramatics, debating, and so on.

Worship will acquire a new image. Anything which tends to deepen one's human relationships and promote the sense of community will be considered worship.

3. Re-thinking Evangelism

PROFESSOR R. B. BATER

St. Andrew's College, Saskatoon

Tests for Evangelism

Our judgment on the place of evangelism will be powerfully affected by our understanding of:

- (1) What the Gospel is.
- (2) What the Christian is, especially in relation to the unbeliever.
- (3) What the Church is.
- (4) What the most salient facts about our world are.
- (5) What man appears to be.
- (6) What our present situation is.
- (7) What hope there is.

Our answers to these questions will certainly affect our conclusion on such questions as what evangelism would now be, whether it is even possible, what its goals would be, by whom it would be carried on, and by what methods, and how its results would be calculated.

(1) What the Gospel is

Evangelism means there has been a 'news release'. News releases usually deal with events. They do not announce that a highly placed government official has had a new idea but that an action has taken place or is about to. New fuel is being added to the fire of history. This situation has changed.

The Gospel is a news release that an action is going on now which originated in action which took place nearly two thousand years ago. An action which took place once but which cannot be re-enacted now cannot be good news for me.

This news release tells me that the fiendishly destructive forces which threaten to destroy my life, the society, the world in which I live do not have the last word. From every logical standpoint they may appear to be in control of events to be the 'real truth' about life—but they keep running up against a foe who can meet them on their own ground and overcome them. The believer understands such resistance to and even victory over these death-dealing forces whether at the hands of believing Christians or of those who do not name the Name in the light of a decisive action of God in the person and life of Christ. "Jesus Christ, as He is attested to us in Holy Scripture is the one Word of God whom we have to hear and whom we have to trust and obey in life and in death."¹

¹From the first article of the Barmen Declaration of 1934.

In hearing the news I become aware that I am in receipt of unimaginable riches, not only forgiveness for all my defeats and accumulated disobedience—the Christian is one who has no past—not only the glorious liberty of the Christian man in the face of a whole conspiracy of tyrants, not only the reassurance of the possibility of victory, but life itself. In knowing that I receive my life from beyond myself—that a word is spoken to me which I could not fashion to say to myself—I have heard the Gospel.

But although this word cannot be decoded into a term of human epistemology—no mystery no Gospel—it must be stringently distinguished from the language of magic. The action which this word refers to is no offstage charade taking place in some other (supernatural) world. The action which took place twenty centuries ago and which is re-enacted now is this—worldly action. The fire of history to which new fuel is added is our history—what goes on here. The battleground on which Christ confronts the death-dealing forces is this earthly intensely material life of ours, this human society, this hurting world. The forces are not magic forces; they are neither occult nor uncanny. They originate in human decisions and allegiances, they get their power from human fears, hysterias, and hallucinations, are fanned by human passions and can only be vanquished by human healthiness and sanity.

The Gospel is therefore concerned with this kind of wholeness (shalom) which deals with the world's sickness at all levels. This is salvation. The biblical doctrine of Creation, of man, and of the Incarnation will not permit a more fragmented understanding. The notion that salvation takes place as a private transaction between God and my soul, causing me to become disaffected with this world (God's creation), and that what I do thereafter belongs not to the order of redemption but in the category of good works must be recognized for the tragic distortion of Christian faith that it is. It is closer to the ancient mystery religions and to gnosticism than to Christianity and has the same religious appeal.

Since all talk of a life to come arrives at our address today not straight from the Bible but bearing a heavy freight of alien cargo, i.e. concern not for biblical eschatology but lust for private survival, the accumulated ascetic anti-materialism (more spiritual than God) motivated, as Freud saw, by a neurotic compulsion to escape responsibility here, it is next to impossible to talk of the Christian hope out of a basic conviction that the God of the Bible is the lord of all time without reinforcing these distortions.

The spontaneous response to the Gospel when the Gospel is truly heard is one of joy. Just as a person does not decide to laugh when something strikes him as funny—he just laughs out of the sheer humour of it, so the Christian is a thankful person; Christian life and thought become expressions of gratitude.

The language in which the Gospel must be communicated today must be worldly language not dissolving the mystery but studiously avoiding all flight to magic. It must not be spiritual Yiddish. There is no sacred language. We do not know what language would be spoken by God when he is 'at home', but the God and father of Jesus Christ (the only one we know) spoke to man in a very human Palestinian language with a human syntax and accent. What could be more human, concrete, secular and every-day than the parables! We learn to speak the language of a country best by living there. The Evangelist's only hope of speaking to the strange new twentieth century world is not by learning jargon but

by resolutely living there. If we are not willing to be naturalized in this way no amount of shouting or pleading will enable our contemporaries to hear what we are saying. With all the good will in the world they will simply be 'out of hearing'. Indeed nothing is being spoken.

This attempt to re-state what the Gospel is rests on a whole array of unstated and partially stated presuppositions. At the same time the very assertions that are made also give rise to a new battery of questions and call for fuller development of the implications. What follows is an attempt to identify the most critical presuppositions and implications and to sketch in mere outline some answers to the questions involved.

(2) What the Christian is, especially in relation to the unbeliever

The Christian is one who gratefully and joyously receives his life from God, lives gleefully in bondage to no one or nothing but Christ, but never presumes upon that grace knowing that he lives daily under both the mercy and the judgment of God. Since there is all the difference between allegiance to Christ and allegiance to the deadly powers that there is between heaven and hell his conversion is a matter of life and death, but just because he knows the havoc wrought by these powers in the world around, in the church, in his own soul, he knows that he stands in daily need of conversion. "If the Adam in him is tempted he falls; if the Christ in him is tempted Satan is bound to fall".²

The Christian therefore rejoices in all victories over the enemy wherever he sees them wrought, knowing that God does not wait on him to be present and active in his world. To say that such battles are of no concern to God is impossible for him, though he may well believe that the one who names the Name potentially, at least, sees the nature of the conflict, the intensity of the evil and the significance of the victory in its fuller dimensions.

But the Christian must be harsh with himself today, to purge himself from every vestige of smugness. The Christian claims are not obviously true at all; indeed they have always been more than a little implausible and absurd. 'Fat-catism' in theology and evangelism as well as in style of life must be put behind us once and for all.

Neither must the Christian desire to baptize his pagan brother prematurely on the basis that all humanists really do believe; they are Christians without knowing it. Because of Christ he has to take the other's position seriously. The other must be granted his full stature as a free independent human being, who prefers not to be embraced. A major part of being a Christian must be to become a far better listener than we have been till now, hearing and taking seriously what the other is saying.

Yet the Christian today also knows with his humanist brother that no one is necessarily identical with the sounds his lips make. Being either a Christian or a non-believer is a question of the centre of our being out of which we live, not of the correctness with which we line up our syllables. The same New Testament author (Matthew) who asserts a 'high' doctrine of the Church is the one who culminates his entire theological understanding with the surprising denouement that often the 'orthodox' turns out to be a non-believer, and the humanist a Christ man.

²Temptation, Dietrich Bonhoeffer.

The implications for evangelism are far-reaching. If being a Christian means, in part, being in solidarity with our fellow man as man, the Christian dare not go to every meeting with that brother carrying a hidden agenda. Once we know what witnessing is we will know better what evangelism is.

If he is at all concerned for the world as God is concerned for the world he will go to many Church and secular meetings carrying the hidden question: where does one get the courage to face the truth about ourselves, our society, and our world, and not to despair but to act in the light of that truth?

(3) What the Church is

The kind of person we are likely to wonder about most is the person who knows right away what the church is. Neither will we feel able to trust the person who would be Christian but doesn't care about the question what the church is. We are deeply convinced that the church cannot be identified in terms of any given institutional structure as though God were bound. At the same time we suspect that an incarnational God is not inherently anti-institutional, but may be inclined to work through forms, structures and institutions. The church it seems to us is gift which becomes dangerous by being dissociated from the giver. It is event rather than a form, and community rather than organization. Where men are thankful to the God known in Christ, where that God's action is announced and re-enacted, and the servant-ministry of Christ continued there is the church. The church is God's 'sign', his deputy in the world. It follows that there must be a constant engagement with the evil powers not only in the world, but in the believer and in every tissue of the church's body.

The longing to believe that the criticism of the church has now been heard, evaluated, appropriated, and finally put behind us is without a doubt the most dangerous temptation of the church at this moment. For many of the most damning indictments are seventeen centuries old, and some even older, and most have never yet been heard and absorbed to the point of significant repentance. We are captive to enslaving ideologies which constrict, corrupt and pervert everything we think and do in our attempt to be obedient to Christ.

One of the most concrete issues for the church today is whether it must not renounce emphatically the Christendom dream. We must now regard our history since Constantine as a prolonged 'Babylonian captivity', a liaison with what Luther called 'the Babylonian whore'. The institutionalized church has gone to bed with every overlord in history. The church as composed of human beings cannot be sinless, but that does not justify putting itself in the pay of the Mafia, and then wondering why it is always compromised. How the church can interpret and see into action its renewal in terms as serious as this is one of the most difficult questions facing us today; but it is also one of the most urgent.

(4) What the most salient facts about our world are

We work from the assumption that God wants us to live with more truth and fewer lies about the world. All of us, in moments of actual consciousness, know some hard facts well enough, and are virtually paralyzed in the face of them. We know that a world with a large enough

stockpile of nuclear weapons to obliterate its own population many times over adds daily to the pile, that mass starvation faces millions of people within fifteen years, that the chasm between the 'have' and the 'have-not' nations grows constantly wider, that America and Europe are the white suburbs with their doors locked and armed against the teeming tenements of the rest of the world.

We cannot remind ourselves too often that while pyramid societies, in which the favoured few stand on the backs of the unfavoured many, are as old as history, we live in an epoch when the word is out that it doesn't have to be this way; it's not willed by the gods nor by fate. The world is de-fatalized; things can be changed. The mood is one of impatience and revolution. No revolution is ever pure, but the disinherited can only regard the church as an enemy agent if it will not see how much impatience is holy, and that it is the 'haves' who have time to philosophize and theologize very long about whether ends justify means.

Such a world is 'out of patience' with appeals to submit to authority as if it belonged by right to someone. Authority must be earned. Even less does it have patience with individuals or institutions who major in talk, and confuse talk with effective action. How will we shatter our illusions about ourselves sufficiently to recognize that we aren't what we say; we are what we do? Evangelism is not talk; it is word-event.

(5) What man appears to be

We work from the assumption that God wants us to live with all the truth about man we can bear. Secondly, we assume that a Christian cannot speak of God without speaking of man, nor of man without speaking of God. Christian talk must be both worldly and human which involves that Christian man is being decidedly worldly and human.

It appears, for instance, that there are rules for mental hygiene. When the church does things to man and with man, manipulating him from institutional or even 'spiritual' purposes, violating such rules, its appeal to some esoteric divine sanction for its ethics is pious fraud. It is this growing realization which underlies the questioning of mass evangelism (and much other evangelism) as well as the revolution in moral theology.

We are living in an age of discovery not only in outer but in inner space. A whole new world between man and man and within each man amazes us. Human relationships are not trifles: they seem to us about the most splendid thing in creation. The Gospel which speaks of the humanity of God seen in Jesus is concerned about helping man to become more human. Its evangelistic concern is to fight for man against all that de-humanizes him. Think of the potential of the coming age of leisure both to humanize and to de-humanize man.

(6) What our present situation is

So much is happening to us. We can't take it all in. And we have only pointed to a fraction of the whole mosaic of change. Could it be that our two greatest enemies are internal, 1) little-faith that makes us homesick, threatened, and afraid, 2) static theology which paralyzes our understanding and commits us to Egypt rather than the journey out.

A crying need is to rendezvous with those of every tribe (church)

who believe in an Exodus God and are committed to his journey. Ecumenicity in this mission context is evangelism. Perhaps in the darkness—somewhat furtively—the pilgrims are already gathering.

(7) What hope there is

There has never been a time when there was more to fear, more cause for cynicism . . . and more reason for hope than there is now. We are not called by God to save the world, but the action of which we heard in the news release was an action with a future, and we know with fear and trembling what the Brazilian bishop meant who said in 1965, "It is a terrible thing before God and history to refuse to take part in the transformation of the world."

Evangelism

There is no such thing as a silent Christian witness. Though no word be spoken, if it is witness to Christ, it shouts aloud. And if we testify to Christ in ways that violate the understanding we have thought we glimpsed, we must question whether it is testimony to Christ.

One insistent question which forces itself upon us concerns the context of evangelism. Must not testimony of one person to another person or to an assembly be in the context of active engagement with the fiendish powers, must it not arise out of worldly and human issues? Otherwise does not the name Christ become a mere cipher? How can special meetings for religious purposes and abstract 'God talk' be evangelistic?

Closely bound up with this is the recognition that we have a long way to go yet in distinguishing between evangelism and propaganda. The propagandist does not trust; he anxiously seeks results, above all results which are carbon-copies of himself. He does not set men free in Christ, into a freedom whose bounds we do not know. One trembles to think of the implications of this for evangelism via the mass media alone.

4. The "Aggiornamento" (Updating) and the Catholic Church in Canada

PAUL T. HARRIS

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Ferment and Change

One of the most remarkable "after-effects" of the recent Vatican Ecumenical Council has been a dramatic upsurge of dissent and criticism by vocal Canadian laity and clergy within Catholicism; all part, say liberal Catholics, of the renewal and reform now under way within the Roman Catholic Church.

To conservative Catholics however (and this would include most bishops) this lack of submissiveness and conformity and "instant obedience" to authority is sometimes a rather chilling experience. The ironic thing is that it is the bishops themselves who opened "the can of worms". For the first time the Ecumenical Council gave them the opportunity to dissent themselves; questions were raised in Rome on every conceivable topic from birth control to the morality of nuclear war; bishops disagreed heatedly with other bishops and both directly and indirectly they have

caused almost everyone else to raise questions within the Church. It is obvious that the Roman Catholic Church is in an intense period of ferment and change and the end is nowhere in sight.

Witness some earth-shaking and newsworthy samplings of dissent within the Canadian Catholic Church:

Priest-Editor Fired

Recently the firing of the priest-editor, Father Henri N. Bradet, O.P., of the influential French-Canadian Catholic monthly "Maintenant" sparked perhaps the most serious controversy in the Church in Quebec since Archbishop Charbonneau of Montreal was forced to "retire" fifteen years ago. The dismissal of Father Bradet pointed out two very important aspects of life in Quebec, namely, the bitter conservative-liberal battle now under way in that province and the part public opinion played in settling the affair.

In *Maintenant*, Father Bradet, along with his priest and lay co-workers attempted to institute a regime of free discussion; everything from birth control to lay-clerical tensions were considered worthy topics for articles. Suddenly, on orders from "Rome", passed to him through his own superior, Father Bradet was removed from the direction of *Maintenant* on the charge that the journal lacked prudence and objectivity in its judgments on the Church and ecclesiastical affairs.

At once the Bradet affair became a "cause celebre" and leading Catholic liberals, in Quebec radio, television and press, threw their weight behind a campaign to restore Father Bradet to his post. Claude Ryan, Publisher and Editor of *Le Devoir* stated that he was baffled by the extreme discretion of the Canadian Dominican superiors in following so meekly the order from Rome to fire Bradet and a failure to justify charges against *Maintenant*.

The happy result of the "Maintenant affair" was that public opinion played a key role in not only restoring the journal to publishing once more but in vindicating Father Bradet and the spirit and tenor of the publication.

Broader Voting Basis for Bishops' Appointments

In the first explosive issue following the suspension, one of the lead articles was by Father Gregory Baum, O.S.A. calling for consultation of clergy and laity in the appointment of bishops. "Since the bishop is the head and shepherd of his people, he should be appointed with the common good of the people in mind", Father Baum said in the article. "A system of consultation in which the clergy and the laity is involved would give greater assurance that a new bishop would be in close union with his diocese".

Indeed most of the first issue was devoted to a discussion of the controversy itself, and the question of censorship, authority, freedom and responsibility in the Church.

Most observers agreed with a lead editorial signed by the four editors which stated "We are back to continue exactly where we left off and exactly along the same lines".

Father Paul Doucet, the new assistant editor, said, "This is the first time in the history of Quebec that strong reaction by the laity led to a reversal of a decision on the part of Church authorities. It was a fine example of an informed public opinion at work in the Church".

However the "Bradet affair" pointed out the fact that "quiet conservatism" rather than quiet revolution could possibly become the watchword in many of Quebec's monasteries, rectories and bishops' palaces.

Laiety Demands New Deal

Reporter Frank Howard in a recent article in the *Toronto Globe and Mail*, in commenting on the conservative-liberal split in Quebec clergy, said that "After a remarkable period of acquiescence during which the Roman Catholic clergy watched without major protest the erosion of its world by lay authority, the hardening of attitudes and a mood of resistance are becoming more evident. At the core of the reaction is the feeling of some right-wing clergymen that the hierarchy has been too permissive and perhaps too ecumenical".

Howard pointed out that in the last few months the conservative element in the Quebec clergy has scored some minor victories. For one thing, they have found at least one respected spokesman—Canon Lionel Groulx, the dean of French Canadian Nationalist Historians.

Canon Groulx claimed that "In the name of a misguided ecumenism the traditional values of the French-Canadian nation are being tossed aside by the reformers". He would like to see a return to a simpler, perhaps more authoritarian relationship between pastor and flock.

However, in actual effect, the Bradet affair brought out the strength of the liberal wing of the clergy and laity under the benevolent direction of Paul-Emile Cardinal Leger.

Brief To The Bishops

In English-speaking Canada the recent publishing of a book "Brief To The Bishops" signalled the deep split between a vocal liberal and progressive laity and the conservative bishops and a church-dominated "captive" Catholic press. In *Brief To The Bishops* 34 Catholic laymen in Canada offered provocative, candid and blunt proposals for changes within the Catholic community. Some of the respected and well known contributors included Larry Lynch, Head of the Philosophy Department, St. Michael's College, Toronto, Leslie Dewart, author of "The Future of Belief" (Harvey Cox in reference to the article referred to the fact that "Dewart is in many ways more radical than the death of God theologians"); Mark MacGuigan, law professor at the University of Toronto and labour-leader Rom Maione of the United Steelworkers of Canada.

However the reaction from the bishops to the book was the "cold freeze". After publication no Catholic bishop in Canada would comment publicly on the book and of seven bishops invited to the publishers' reception in Toronto—none appeared.

New Liberal-progressive Press

In the past much of this dissent in the Roman Catholic Church would have been hushed up or cloaked in secrecy as was often the custom in the past. Today, in the wake of Pope John's revolution, a rash of liberal-progressive newspapers and magazines make it possible for the liberal side to be heard. Such publications as *Commonweal*, the *National Catholic Reporter*, *Jubilee*, *Ramparts*, *Ave Maria*, the *Critic*, the *Catholic Worker*, and other publications continually bring to light examples of antiquated authoritarianism in the Church and these publications have a great influence on public opinion.

Unfortunately in English-speaking Canada the Catholic press is in large part owned and published by the bishops and offers a dull, conservative-orientated and rather provincial fare to its readers. In addition the Catholic News Service in Canada is owned by the bishops and the editor is an employee of the bishops and their Catholic civil service. These church controlled newspapers and news service often simply become the bulletin board for the local chancery office or a sounding board for the bishop-owners.

The Canadian Register weekly newspaper covering a wide area in Ontario is owned by a group of bishops and offers uninspiring commentary on the renewal in the Church. After featuring Father Gregory Baum, O.S.A. as a columnist for a year, the Register in December of 1966 found him "too progressive" and quietly dropped him from their roster.

The one exception to the dull Catholic newspaper fare in Canada is the Western Catholic Reporter, edited by a progressive layman, Doug Roche in Edmonton, Alberta.

Time magazine rated it in 1966 as Canada's number one Catholic newspaper: Roche insists "It's not enough any longer for Catholics to talk only to Catholics" and the pages of the Western Catholic Reporter are wide open to non-Catholic contributors. When Anglican Archbishop Ramsey visited Edmonton the Western Catholic Reporter featured a supplement covering his visit.

Birth Control, a Bombshell

In 1966 two bombshells in the birth control area further developed the split between liberal and conservative Catholics in Canada. In June, 150 English-speaking Canadian Catholic professional men and women, including theologians, University professors, physicians, gynaecologists, obstetricians and psychologists, joined a group of international lay Catholics in presenting a petition to the bishops of the world on the "birth control" question. The petition was also sent to the birth control commission meeting in Rome as well as the Pope himself.

Liberal and progressive in tone, and asking for changes in the traditional Church teaching on this subject, the petition printed in four languages, French, English, Spanish and German, drew attention in the international press.

The second bombshell was an article entitled "Catholics May Use Contraceptives Now" authored by a leading Catholic theologian, Father Gregory Baum, O.S.A., a foremost authority on Christian unity and advisor at the Second Vatican Council. Director of the Centre for Ecumenical Studies and also Associate Professor of Religious Knowledge at St. Michael's College, the University of Toronto, Father Baum says in the article that where the Church is divided on an issue, such as in the matter of birth control, Catholic husbands and wives must follow their own conscience.

Liberal Catholics responded favourably to the lay orientated birth control petition and Father Baum's pertinent remarks. However as expected the Church owned Canadian Register took a negative view on both counts.

Reform and Renewal

However perhaps the most significant fact concerning signs of renewal within the Roman Catholic Church is the fact that more criticism now comes from within the Church than from outside it. The

Church's defenders are often clearly its severest critics. It now seems to be evident in both conservative and liberal alike that days of rebirth are usually stormy. In like manner confusion is often the most characteristic note of renewal. The important and hopeful element is that examination has begun within Catholicism and new formulations are surely inevitable. The idea of growth within the Catholic Church and the idea of reform and renewal has overcome the idea of some mythical unchangeability of the principles. If there seems to be perplexity for Catholics on many issues within the Church, it must be remembered that traditions that served an earlier era break down under the pressure of new sociological conditions. The Church, caught in the middle, is perplexed by its dual need to address itself to the realities of a changed world and yet witness to the unchanged sovereignty of God.

The question that is inevitably broached is where is the current renewal now under way within the Catholic Church leading to, and as some conservative-minded Catholics ask, "where is it all going to end"?

There is no easy answer to this question but undoubtedly in 1967 there will be continued warnings against extremism and excess that will come not only from conservative laymen, parish priests, and members of religious orders but from bishops, papal delegates and not, least of all, Pope Paul himself.

However as John Cogley, religious editor of the New York Times recently pointed out, more and more Church leaders are becoming convinced that it is too late to return to pre-Council Catholicism and it is the duty of Church leaders to direct all the energies released by the Council into positive channels.

This, however, requires imagination, daring and the kind of venturesomeness that are usually not found among persons holding positions of leadership in the Church. In the past the idea was: Don't rock the boat. Church leaders who promised to keep it sailing smoothly over the old familiar course were usually consecrated bishops.

Now, however, the need is for skillful skippers capable of bringing the Church safely through the treacherous waters of revolutionary zeal. Perhaps no scriptural quotation more sums up the "Aggiornamento" or updating, than the words Paul once wrote to his troublesome friends in Corinth: "Therefore, if anyone is in Christ, he is a new creation: the old has passed away, behold, the new has come".

5. Why a Roman Catholic Theologian Left the Church

(Excerpt from a Toronto Globe and Mail, Jan. 4, 1967, Report)

NOTE: Charles Davis, 43, a leading British Roman Catholic theologian broke with his Church in 'mid-December, 1966. He married Florence Henderson, also a Roman Catholic. These excerpts are all statements by Mr. Davis.

. . . I found that I no longer believed in the papal claims as defined in Vatican I and repeated in Vatican II and that my general understanding of the Christian Church put me outside Roman Catholicism.

I recognized that I had not seriously held the Roman claims for some time, though I had never admitted this to myself. My mind had been so twisted and inhibited during the past few years that, while trying desperately to be honest, I had been running away from my own deepest thoughts.

Study and Thought

My intellectual rejection of the papacy emerges now as the result of many years of study and thought. Deep down, I had long been aware that the usual arguments are unconvincing, and the objections to them have lain submerged in my mind as irritants. The more I have studied the Bible, the less likely the Roman claims have become. Before I began the Gazzada paper I had been doing some work in New Testament criticism. This again raised a strong antecedent probability in my mind against the Roman Church.

In regard to institutional Christianity, there is simply no firm enough biblical basis on which to erect so massive a structure as the Roman Catholic claim requires. In discussing the Roman Catholic Church as an institution, the political and social factors of its historical development are much more to the point than any biblical data.

Like other theologians, I had warded off the implications of the lack of biblical data by appealing to doctrinal and institutional development. There are, however, limits to the elasticity of this concept and the credibility of its application. Unless one presupposes faith, supported from elsewhere, in the papal primacy and infallibility, the more likely explanation of the evidence is not the unfolding of a revealed dogma, but the misguided absolutizing of a transitory structure.

Moreover, the two papal dogmas concerning Mary, the Immaculate Conception and the Assumption, have rendered the notion of development suspect. No satisfactory account of dogmatic development has yet been found to explain how these can be part of Christian revelation.

However, I do not think I should ever have confronted my hidden intellectual doubts and denials about the Roman claims, were it not for other factors. The veil covering them was eventually rent by a revulsion from the Church as experienced in the concrete. I speak here of a cumulative experience built up over many years, but it reached a climax of revulsion with the callous dishonesty of Pope Paul's postponement in October of a decision on birth control.

Perhaps the following remark is harsh in view of the probable personal bewilderment of the Pope, but the point must be sharply made: one who claims to be the moral leader of mankind should not tell lies. To say, as the Pope did, that the teaching authority of the Church was not in a state of doubt on the issue of birth control was to deny a plain fact.

A dishonest evasion of truth is not excused by the desire to save the authority of the Holy See. And to declare without qualification that the existing prohibition of contraception still applies until further notice shows a bureaucratic insensitivity to people and their suffering, an insensitivity all the more inexcusable when one considers how much of that suffering has been caused by the failure of the official Church as a moral guide, due to its authoritarian structure and suppression of free communication and discussion.

Climactic Incident

But that was only the climactic incident. My experience of the Church has gradually overwhelmed me with its lack of concern for truth and its lack of concern for people.

Few ecclesiastics seem aware that a desire for complete openness and fidelity to truth can consume like a burning passion. I do not consider myself unusual as a thinker, but I have suffered agonies as a theologian in the Roman Catholic Church. I find no attention to truth for its own sake. Reasons of expediency, above all the preservation of authority, seem always to dominate. I look in vain at the official level for a joyful sense of the value and power of truth as truth.

Indeed, I must confess that the workings of papal authority have for me become increasingly disreputable. I cannot even yet stomach the manner of the papal interventions in the late Council. As for papal documents, I sometimes think there is need for a new science of Vaticanology, in order to discover which pressure groups have succeeded in getting their way and to interpret in the light of the current Roman background the more cryptic references to opinions vaguely reprobated. And what is issued is so often out of touch with theological thought in the Church at large.

The encyclical *Mysterium Fidei* on the Eucharist is a notorious example. It not only failed to understand what the recent discussions on transubstantiation were about, but also adopted a general approach to the Eucharist long abandoned by most theologians. I should not have accepted the document as a piece from a student.

Palace Politics

Far from experiencing the papal authority as a living doctrinal centre, focusing, representing and sanctioning the mind of the Church, I am compelled to the admission that the Pope is enmeshed in an antiquated court system, where truth is handled politically, free discussion always suspect and doctrinal declarations won by manoeuvring. But I was never much interested in palace politics; my life dedication is to faith and theology.

I have no desire to think in proud isolation as a solitary individual; I want to think in community, to share in a communal enterprise, to subordinate my thought to the mind of the Church. But the official Church no longer for me represents a common thought; it has become a narrow system imposed by authority often against the genuine advance of thought within the Church itself.

While the ecclesiastical indifference to truth has afflicted my life as a theologian, another component of my experience has been at least equally decisive in causing my break with the Church. The institutional Church is constantly crushing and damaging people. More and more, it has become for me a vast, impersonal, unfree, inhuman system.

There are many wonderfully good people within the Church, people whom I admire and love, people who are giving an excellent and often costly Christian witness. But I do not find that they are good Christians because of the institutional Church. They do not seem to draw upon the official Church for the personal and community values they cherish and promote. Only too often, in fact, they are working in opposition to Church authority and official structures.

Something, it seems to me, has gone very wrong with the human

relationships that bind people together within the institutional Church. I would go so far as to speak here of a collective neurosis. Certainly, someone should investigate the pathology of the present Church. The official Church is racked by fear, insecurity and anxiety, with a consequent intolerance and lack of love. And what frustrates any effort at remedy is the perpetual dominance of the system over the person. The system always comes first, and this priority of the impersonal is destructive of the human personality.

Credibility Removed

My experience has removed the credibility for me of the official Church as the mode of Christian presence in the world. The Church of Christ is essentially the visibility of grace, namely, the visible model and witness of that interpersonal communion amongst men which is the gift of salvation. By essence the Christian Church has to be the model of human relationships and human community. When I see the official Church in its structure and activity as destructive of genuine human relationships, I can no longer accept it as the embodiment of grace. Hence I now look for the Church in the more informal groupings of Christians, both within and without the institutional Church, where I find a witness that is credibly Christian.

Marriage

I cannot end without discussing my intention to marry and the part this played in my personal crisis. To judge from immediate reactions, many will understand my leaving the Church who cannot understand or forgive my marrying. Clearly, it is as difficult for others as for myself to be objective about such a matter. I can only ask that they make the same effort as I myself to be so.

What would have happened to my difficulties of faith had I not met someone with whom I knew I could share my life in deep personal love? I can only guess at what might have been, but I think that most probably I should have had a mental breakdown within a few years. I doubt whether it would have been psychologically possible for me to break out of the Roman Catholic system, in which I have been enveloped all my life and the emotional grip of which is immensely strong, without being able to turn to love and marriage for the building of a new life.

A Deeper Reality

I am not marrying an abstraction or an ideal, but a very individual and lovable person, who will bring her own qualities of mind and heart to enrich our future partnership. All the same, however unique in its concrete reality a mutual personal love may be, there is always in it that which transcends the immediate relationship, so that the union of the two persons exists for each as a symbol and expression of a wider desire and a deeper reality.

Looking at the marriage in that way, I know that, had I left the priesthood to marry but remained within the Church, the marriage itself would not have been the marriage I wanted. What I needed and wanted from the depths of my being was to be freed from the Roman Catholic system, which was oppressing and tormenting me. I thank God that He sent me someone through whose love I was able to find my liberation.

Now that the break with the Church has been achieved, I feel

mentally and spiritually cleansed and free, with a peace and joy I have not known for years. But like all happiness in this life, my own is shot through with suffering. My criticism of the Church as an institution cannot make me forget the Church as those people I know and love. I am hurting so many by what I am doing. There are those who do not understand and numbly feel betrayed; others whose own position has been made difficult by my decision.

But I could not avoid inflicting these wounds. Whatever I have been able to do for others in the past has been inseparably linked to my own striving for integrity and sincerity. I could not continue to help others at the cost of living a lie; I had to follow my sincere conviction about the truth.

6. Anglican Church of Canada Faces an Uphill Task

*(Excerpt from an article in the Church Times, London, England,
August 26, 1966)*

RT. REV. GEORGE LUXTON

Bishop of Huron, London, Ontario

An Uphill Road

The road of the last century, for the Canadian Church, has been uphill all the way. Perhaps this is the only road that the Church knows anywhere; certainly it was and is ours.

The writer has been a part of it for the last half-century, during which this Church has grown out of a late adolescence into something more like maturity in Christ; but there is still an uphill stretch before us, and some particularly heavy grades immediately ahead.

We began the century of Confederation (1867) as a privileged Colonial Church able to do a splendid chaplaincy job but inadequate for the frontier pressures of the new land. On the rim of civilization a little group of English and Irish missionaries made brave history for the Church among Indians, and later among the Eskimo. By the time of Confederation, Henry Budd, our first ordained Indian, had already served for seventeen years in the Canadian West.

When these early and heroic pages have been turned, we must face some less inspiring facts. In the larger Canadian centres the Anglican clergy ministered to traditional Anglicans, founded universities and schools, influenced and sometimes directed Government policy, and lost the people of the small settlements to the Methodists. The itinerant preacher on horseback, with his thumb-worn Bible, his sparse education and his passionate conviction, ran rings around the dignified Anglican blackcoat who infrequently toured the smaller settlements.

The 'Gentry'

The few clergy sent out by SPG were too few and somewhat unbending for the pioneer days. They were numbered with the gentry; they sought to duplicate an English (or an Irish) Church in the new colony. At first they met with some success; in Ontario they succeeded in having

lands set apart for their support, and in winning establishment for themselves and their Church in everything but name. Then the liberals and nonconformists rose up in wrath, and refused to accept the "Family Compact" idea of an old England transported to and transplanted in new Canada, with its landed gentry, its tithe and its glebe lands for the one Church, and its mild tolerance of the inferior "chapel" sects.

This attitude of mind on the part of our spiritual ancestors was our greatest initial handicap. The wonder is that we survived this period. Just as the tory Episcopal Church of the USA survived the Revolution and emerged as a reborn Church with spiritual rather than political continuity, so we Canadian Anglicans turned aside rather wistfully from our dream of establishment and, accepting the inevitable, took our place with the other Christian Churches as one of them, and without any rights or privileges but those which we earned in the common life.

The other burden which we carried into the century of Confederation was one of dependence. Our criticism of the missionary societies of the British Isles is that they were too good to us for too long. For two hundred years they sent clergy and women workers and money to Canada; and a halt was not called until necessity forced it on us. In 1939 we adopted a slogan on behalf of the beleaguered Motherland, "Take the load off England."

Self-support

First we had to discover what exactly "the load" was. So many different societies and individuals were contributing, and there was no central group to relate, record the gifts, or make any attempt at planning a general strategy. And, secondly, we had the task of finding the local resources for the job in the self-supporting areas of the Canadian Church.

Before the 'forties how much did the English societies send annually to Canada? Who can say? It came out of many purses and went into many accounts. It built buildings, trained workers, sustained missions, upheld missionary dioceses. Yet, in the depressed 'thirties, it became inadequate and we "Easterners," who were deeply involved in the lift-the-load campaign, discovered that many clergy in the West were subsisting on a guaranteed £20 a month for all purposes. Others had been driven out of Canada by want and debt, and had crossed the southern border to fields where resources were greater. Whole areas of our West were unmanned; vicarages were in a deplorable state.

Overseas Projects

A half-million dollars was set as our yearly objective for new money to be spent on overseas projects. We tried to undergird the effort with MRI studies; we sought to develop new prayer partnerships, wider recruitment for overseas work; and we took a hard look at our local priorities and at our Church structures. We attempted to rid them of waste and decently to inter the dead things of yesterday.

This is part of our uphill road of the century, a hard part of it, for we find it difficult to prescribe for the Church a fat-reducing diet that is acceptable on the local level. Parochialism still flourishes. The parish pump is too often central, and the parish boundaries frequently mark an end of interest and vision. But, if we are not exactly on the march, we are moving slowly in the right direction. For two years we have met the financial objectives and established our selected projects from

the Executive Officer's world-directory. Yes, we can keep the programme going until the Centennial of '67; pray for us that we may not flag in the new century.

Organization

The Canadian Church consists of twenty-eight dioceses divided into four provinces: Canada (eastern-most dioceses), Ontario, Rupert's Land (the prairies and most of the Northland), British Columbia with Yukon. Each has a metropolitan, but Rupert's Land has the only *fixed* metropolitan see. In the other three provinces the see wanders among the dioceses; and we of these provincial houses of bishops have been loyal to the seniority-principle in our election of our metropolitan. Only in Rupert's Land (and in the election of a Primate of All Canada) is there a broad and general election.

We have thirty-seven active bishops; 2,054 active clergy; 3,602 churches; with a million and a half on the parish rolls. We raise about twelve million pounds annually in our parishes, and the average contribution annually per individual is about £8. Our missionary society spends for us about £450 thousand annually; £80 thousand are spent on religious education; £64 thousand on information and stewardship; £29 thousand in support of our national Church paper, which goes into almost 300,000 homes.

Church Union

The Canadian Church faces uphill ways not only in her internal affairs but also in her external relationships.

Through our General Synod we have said a resounding "yes" to the principles of union submitted by our joint Anglican-United Church Committee. The United Church will have her say in September. We are fairly confident that they too will affirm the principles. Then we must get down to a detailed plan, and pray for courage, wisdom and grace to match our needs. This can mean a great upsurge of Christian faith and unity in our nation. If we succeed, many other national Churches will find encouragement; if we fail, and fritter away the opportunity in pesky debate, we shall add to the dolefulness of the Nigerian postponements.

Our relationship with the Roman Catholics in Canada is full of hope and promise. We are confident that the union principles will hold us within or close to the Anglican Communion, and not increase appreciably our distance from Rome.

Good Pattern

Is this picture of the Canadian Church a depressing one? Certainly it is a troubled scene, a young Church facing great questions. Yet there is much on the positive side of the balance. In spite of being spread over four thousand miles of the new world, we have a firm unity.

Our General Synod will now meet biennially instead of triennially, in order that urgent questions may find earlier solutions. Our new National Executive Committee is beginning to correlate our departments and lay down a common course. Our people are both disturbed and alerted by the many problems that face us; even the laity are beginning to read and discuss and prepare for major decisions.

We have all withstood and benefited from criticism from without (e.g. Berton's "Comfortable Pew"). The "God-is-dead-boys" have shaken and bewildered us, but their devious use of language has been well

recognized, and their attempt to sell us out to the secularists has found little favour. The strongest enemy within our gates is affluence, and we are making some attempt to control this through Christian stewardship and world-service.

The picture is confused, but a good pattern is appearing: a responsible part of the Body of Christ is emerging from adolescence and dependence into the maturity of mutual responsibility and interdependence. Pray for your brethren in Canada, and keep us warmly and understandingly in our old family circle!

7. Persons Under Stress

REV. R. M. FREEMAN

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NOTE: The following is a condensed version of the introductory address to the Officers of United Church House Retreat at Marylake Retreat House (Augustinian Fathers), King, Ontario, January 4-5, 1967.

The Japanese character meaning "crisis" is an appropriate symbol because it carries the double implication of danger plus opportunity. As we reflect on our stress situation we can be both positive and negative; the perplexing "dangerous" conditions confronting us may also offer promising opportunities for constructive change.

Some Marks of Our Stress Situation

(1) Widespread rejection, among young people, of Christian faith and the Church, even in a modernized version.

Recently the Chaplain's Council at Victoria College sponsored a "swinging" worship service led by a currently popular Presbyterian group called Teen and Twenty Chapel. This event was specially set up by students to elicit the interest of residence students. The service was a "success" in the view of most of the 280 persons in attendance, but it was reported from one of the girls' floors that not a single one of its twenty first year students attended, all were disinterested, most being agnostic or atheistic. (Evidence is not available to show how typical this is of students at Victoria College and other colleges.)

(2) Uneasiness and even desperation among practising church leaders.

We suspect that the hesitancy of some students to begin theological study, and of others, enroute, to go on to ordination, is related to the discontent of ministers known to them for whom ordination has become a heavy burden. For both men and women working full-time in the church, there may now be an identity crisis.

(3) Uncertainty and demoralization among lay men and women.

Lay men are experiencing similar uncertainty. Like their counterparts in many women regarding what they do believe, and as to what is the value, if any, of the church in its present form.

Lay men are experiencing similar uncertainty. Like their counterparts they have been jarred by the "God is dead" talk, by the misunderstood "new morality" and by criticism of Christian missions as destructive

forces in non-Western societies. All of this is added to the unsettling impact of the New Curriculum's treatment of the Bible. Naturally they turn to church leaders to hear a certain trumpet, but in many cases they find a faltering flute, or at the other extreme, a garish circus band.

(4) Christian Education Problems

One hopeful substitute for the certain trumpet has been the adult study program of the New Curriculum. The sale of study books such as *The Word and The Way* has been quite encouraging. But the signs are obvious that adult study in its present form is not enough to fill the gap. It is now recognized by the Board of Christian Education that there must be developed in the 70's new forms of adult nurture, but how?

(5) Indifference and Concern

While Christian educators, like pastoral ministers and other church leaders, are wracking their brains to find more effective ways of relating to their constituency, the feedback is heavily loaded with indifference. Many young adults are not rebelling; they simply could not care less what is happening at 85 St. Clair East, and locally in the church. Evidently they are not the only indifferent ones. In Toronto's Thorncliffe Park, in a 2-block area inhabited by approximately 8,000 apartment-dwellers, there is only one Protestant church building used by up to 300 people. Two or three hundred more may have a tenuous link with this congregation. A few others may drive farther afield to the church of their choice, and some may worship by radio, or in personal devotions, but still the picture says **APATHY**.

One positive note about this situation is that the minority are genuinely concerned. Quality may compensate for reduced quantity. But, how can quality response be constructively combined with an institution geared for quantity response? To rephrase the question, when the work force is reduced to a skeleton crew, does machine *maintenance* interfere with *production*?

There are other positive aspects of our stress situation. For example, the current uncertainty in faith may pave the way for a replacement of a "too small God" by a more adequate and truer relation to God. Our uncomfortable doubt may be seen in perspective as growing pains. Our currently uncomfortable pew may someday be viewed positively as analogous to morning sickness in pregnancy.

Causes of Stress Situations

We have looked at some marks of the stress situation we are in. Now let us reflect on some causes of this stress situation.

(1) Change is basic in our stress situation.

In Victoria College, with students, I try to illustrate how the times are changing by this personal note which many of you could duplicate:

I took all my elementary school education in a one-room school with one teacher. I was also the janitor and the fireman. For some of those years, we had no electricity; for all of those years we had no indoor plumbing and after Hallowe'en night, no outdoor plumbing. The library consisted chiefly of a set of dogeared Books of Knowledge, and some old Zane Grey books which I enjoyed every time I re-read them. Our only science study, as I recall, consisted of drawing some flowers and insects,

and testing litmus paper in lemon juice, to see it change colour. That was not a long time ago, yet my eldest daughter, 12 years old, now attends a magnificent new school with a full-time librarian, an elaborate science lab or two, a collection of exotic wildlife almost fit for the King of Siam. Two years ago she attended for a school week the Toronto Island School of Natural Science, and this year, each Saturday morning she has a special selective course on Inquiry Development in which Newton's 2nd and 3rd laws are stressed, as well as a course on the "philosophy of law and liberty".

The British economist, Barbara Ward, writes of the enormous forces of change that sweep down upon us:

"There is no need to describe in any great detail what these forces are or the degree to which the process of change is accelerating. Technology and science have become the common mode of human living and are invading every human institution and activity. The total effect is to submit the human race to a transformation more startling and complete than anything that has ever happened to it before. For any process comparable in scope and scale, we would have to go back nine or ten millennia to the invention of settled agriculture . . . [That] process lasted thousands of years and it took millennia more to work out all the potentialities . . .

But today, suddenly, the experience of the human race is much more like that of being put in a barrel and sent over Niagara Falls. It is not simply that change is infinitely more drastic and affects everything we do. It is also occurring at a speed which is geared to none of the old speeds—of years, seasons, lifetimes, generations. Now it is hardly even geared to the flash of human intelligence. It is computer speed, accomplishing the 500-year work of 500 scientists in five minutes."

—Barbara Ward, *Spaceship Earth* (New York: Columbia University Press, 1966), pp. 2-3.

(2) The Knowledge Boom

There is no need to point up this fact for we are all perpetually frustrated with the flow of published and broadcast facts about our world.

Perhaps an illustration of our predicament here is found in an experience I had in 1956 in New Jersey. That summer while serving a rural Presbyterian congregation I called on a recluse living in a tumble-down house overgrown with bushes and trees, isolated from the world, though right in the middle of a bustling village. I found this man surrounded by obsolete living facilities, sleeping on rope springs, rolled up in a mattress. He had been a watchmaker in the old days, and appeared to be an educated man. As he led me through the virtual jungle of his house to the attached shop in which he had long worked, we passed a stack of newspapers and magazines four feet high. I noticed that some of these were more than a decade old. He apologized for them with these words: "There is just too much darn good stuff in them to throw them out." Every year I am more tempted to get lost in a growing stack of already out-of-date books and journals which have too much darn good stuff in them to throw them out, and meanwhile ever new sources of information are begging for attention.

EDUCATION

(Weekly Bulletin, D. B. S., February 3, 1967)

15. 1966-67 Estimates of Education In Canada

| | Number of Institutions | Number of Students | Number of Teachers |
|---|------------------------------|--------------------------|--------------------------|
| Public elementary and secondary..... | 18,947 | 5,027,000 | 212,410 |
| Private elementary and secondary..... | 1,325 | 194,480 | 12,312 |
| Federal Government schools..... | 466 | 46,870 | 2,324 |
| Technical-vocational..... | 78 | 31,015 | 2,415 |
| Teachers' colleges..... | 80 | 19,600 | 1,400 |
| University faculties of education..... | 30 ¹ | 20,000 ¹ | 975 ¹ |
| Universities, colleges, affiliates..... | 375 | 234,000 | 18,000 |

¹Included in "Universities, colleges, affiliates".

Estimated Operating Expenditures for Education In Canada In 1967

| | |
|---|----------------------|
| Public elementary and secondary schools..... | \$3,005,500,000 |
| Private elementary and secondary schools..... | 92,600,000 |
| Teachers' colleges..... | 20,000,000 |
| Higher education (including \$350,000,000 capital costs)..... | 1,098,000,000 |
| Other formal education..... | 1,500,000 |
| Total academic education..... | 4,217,600,000 |
| Technical-vocational..... | 214,000,000 |
| TOTAL FORMAL EDUCATION..... | 4,431,600,000 |
| Estimated Population, Canada, June, 1966..... | 19,919,000 |
| Estimated Population, 5-24 Age Group, June, 1966..... | 7,646,200 |

(3) Science and Scientism

One prominent aspect of the knowledge boom is the enormous increase in scientific knowledge and know-how. This scientific and technological surge has been coming for three or four centuries and it is now rolling over us. We may see its intensification in the fact recorded in 1961 that out of the total number of professional scientists who had ever lived, 90% were still alive. The achievements of both theoretical and applied scientists are truly fabulous, and nothing I might say should be taken as discrediting these achievements and the diligent labours which produced them. But it must be noted that for some three hundred years, chiefly after Newton's time, there has been some misuse of science as a philosophy which has been turned against God, religion, faith, values, and commitment. Science has been idolized by zealous believers to make it a competitor against God. This substitute religion, which may be called scientism, is still widespread even though modern developments in the physical sciences and reflection by scientists on the nature and limits of science have both said "no" to scientism. Scientism is one of the causes of our stress situation.

(4) Secularization

There is a fine but important line between the idolization of scientific knowledge and know-how, and the proper recognition of its significance for the status of man. Surely this surge in what man knows and can do with his knowledge should influence man's estimate of himself. If man is no longer virtually helpless before the threats of disease, depression and drought, this says something of profound significance about what man is. He has become less a pawn of history and is more a producer of history. Whereas he used to think that the world, including

man, was like clay being moulded by the divine potter, now he begins to see that he must put his own hands on the spinning clay. The term for this process of change in human orientation is "secularization". Let me read again from Barbara Ward a paragraph that clearly manifests secularization.

"In a world that is being driven onward at apocalyptic speed by science and technology, we cannot, we must not, give up the idea that human beings can control their political and economic policies. They must have some sense of where they are trying to go, of what they are trying to do, of what the world may look like twenty years from now. It is surely inconceivable that we should turn the whole human experiment over to forces of change which we can neither master nor even fully understand. Unless, as a human society, we have some sense of direction, blind chance will take over while we shall be reduced to mounting not on our horses but on our rockets and blowing off in every direction."

—*Spaceship Earth*, pp. 1-2.

Barbara Ward here is representative of many today in seeing only two possibilities in future world history: either man exercises wise control or blind chance takes over. There is no recognition of God's having any part to play. Man is the only pilot of Spaceship Earth; let him not be mad or drunk, but rational. (p. 15) What a contrast between this approach and what is commonly found in many United Church services. Recently I attended a service in which the dominant note in hymns, prayers, readings and sermon was that God's hand is upon history, that he knows what is coming and he will undertake; therefore let us be assured that he is "our hope for years to come," for if we *wait* upon him, we can have inner peace.

(5) Pluralism and Relativity

Another result of the knowledge boom is the realization that in the family of man there are and have been many religions, many philosophies, many conceptions of reality, and that in all of them there are marks of relativity (how man sees and understands and believes is related to his particular life-situation). Cultural pluralism and relativity are becoming too obvious to be ignored, except by the most zealous believers. It can be argued that this is a healthy development but it does make it very difficult to stand for anything ultimate. I believe that the awareness of many religions and of the relativity of religious beliefs is one of the root causes of current uncertainty among lay and clergy alike. How to acknowledge relativity without surrendering our conviction of ultimacy, that is a real question!

(6) Rejection of Authority from Above

Linked with the foregoing development is the widespread rejection of authority in hierarchy relations. We see this happening before our eyes in the Roman Catholic Church, but it is also going on in the relations between teacher and pupil, parent and child, president and voter, clergy and laity, Bible and Bible reader, God and man. It is as if man has moved from being a subordinate, submissive child to become a teenager, who will accept no authority from above but only the behavioral cues he receives horizontally from his peers.

(7) Awareness of the Freudian Critique of Religion

Many in our society, including students, are becoming aware of Freud's critique of religion—that all faith in God, including Christian faith, is based only in the human psyche, and is a product of fearful man seeking security by putting a protective Father into the sky. In two Victoria courses we spend considerable time responding to this critique. I try to show that like his Hebrew ancestors, the 8th Century prophets, Freud was right in rejecting the god-making aspect of religion, including Christianity in large measure. For surely it is true that all Christians, including ourselves, tend to shape God according to our needs as we see them. But within the Judaeo-Christian tradition there is evidence of a tug-of-war between, on the one hand, man and his purpose for God, and on the other, God and his purpose for man. Genuine repentance is to do justice to this basic contest, so his critique is one-sided, though powerfully true to a point.

Certainly any one aware of Freud's critique would have questions to ask about what has been called the "cult of reassurance" evident in many Protestant churches. I do not only refer to the peace of mind emphasis of Norman Vincent Peale. I am thinking of that service I attended recently and you can think of other signs of excessive assurance. I find much truth in a comment by Martin Marty :

"A glance at the church ads of metropolitan newspapers on any Saturday makes it clear that what is peddled in many congregations is a cut-to-order deity which can be adapted to man's purposes."—Martin Marty, *The New Shape of American Religion* (New York: Harper, 1958), p. 144.

Here is another sharp remark by Roger Shinn of Union Theological Seminary, New York:

"The church is called to preach the daring biblical faith to a society that wants to take its religion with its tranquilizers."—*New Frontiers of Christianity*, ed. Ralph C. Raughley Jr. (New York: Association press, 1962), p. 77.

CANADA AND THE FUTURE

1. Canada and Her Peoples: The Quest for the Peaceable Kingdom

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Canada is a different kind of American society, a North American alternative to the United States. Everywhere in the twentieth century man is becoming American, or to put it another way, is moving in some way towards a condition of high industrialization, affluence and leisure, instant communication, an urban man-made environment, and a mingling of cultures and traditions in a mobile, classless, global society. There is no country in the world, except the United States, which has gone farther in this direction than Canada; none that has done so in such an American way; or any that is so experienced in the art of living with, emulating and differing from the United States. If Canadians (and perhaps others) wish to explore the real freedoms open to them in such a society and to escape the blandness and boredom, the sameness and despair latent in such a brave new world, they could usefully examine the subtle but profound ways in which Canada differs from the United States.

For some purposes there are other countries with which Canada can be more profitably compared. Brazil and Australia are both, like Canada, middle-power federations whose vast lands were taken from primitive peoples and partly settled and developed by Europeans. But the contrasts are also great. The tropical jungle or desert of the southern hemisphere, the white immigration policy and British racial stock of Australia, the huge Indian population, terrible poverty and wide class differences of Brazil, set each of them apart from Canada, which in these respects is thoroughly American. Explorers of identity had best compare Canada with the United States.

When William Van Horne gave up his American citizenship after completing the CPR, he is said to have remarked, "Building that railroad would have made a Canadian out of the German Emperor." The inexorable land, like the Canadian climate, has always commanded the respect of those who have tried to master it. It is simply overwhelming. The voyager from Europe is not suddenly confronted by the rational outlines of a colossal liberty goddess; he is slowly swallowed, Jonah-like, by a twenty-two-hundred-mile-long river gulf and lake system. Coming in by air, he finds himself, scarcely past Ireland, flying above the shining blue-set islands of Bonavista-Twillingate, hours before he touches down in Toronto or Montreal. Farther inland, islands come by the Thousand—or the Thirty



Thousand; there are more lakes than people, and more forests than lakes. Except in small pastoral slices of southern Ontario and Quebec, the original wilderness of bush or prairie presses close to the suburban edge of every Canadian town. Even Toronto surprised one British visitor who called it "a million people living in a forest." In summer the boreal lights, a shaking skyful of LSD visions, can remind the most urban of Canadians that they are a northern people, that winter will bring again its hundred-degree drop in the weather, and that their wilderness stretches straight to the permafrost, the ice pack and the pole.

Canada's Puritanism Tempered by Orgy

Nature dreadful and infinite has inhibited the growth of the higher amenities in Canada. The living has never been easy. The need to wrestle a livelihood from a cruel land has put a premium on some of the sterner virtues—frugality and caution, discipline and endurance. Geography even more than religion has made us puritans, although ours is a puritanism tempered by orgy. Outnumbered by the trees and unable to lick them, a lot of Canadians look as though they had joined them—having gone all faceless or a bit pulp-and-papery, and mournful as the evening jackpine round the edges of the voice, as if (in Priestley's phrase) something long lost and dear were being endlessly regretted. Or there are those who run—by car, train or plane (flying more air miles per capita than any other people), lickety-split as if the spirit of the northern woods, the "Wendigo" himself, were on their trails. Nature has not always been an enemy, but she has rarely been something to be tamed either. At best we have exploited her quickly and moved on. No wonder the atmosphere of our towns still often suggests that of the mining camp or the logging drive, the trading post or the sleeping compound. If transportation has been crucial for Canada, and our main-street towns attest the worship of train and motor car, then communications (more telephone calls than anybody else), particularly radio and television, (the world's longest networks), have been vital. It is no surprise when some of old Rawhide's Canadian characters become so addicted to the telegraph key that they can only talk in the dah-dah-dits of Morse code.

How Canadians Survive

Survival itself is a virtue and a triumph. Images of survival abound in our popular mythologies: whooping cranes and Hutterites, dwarf ponies on the Sable Island and sand dunes, the Eskimo in their howling prison of ice and snow. Ask the Nova Scotian or the French Canadian what he has done in this country of his these two or three centuries and more. "I survived," is the answer—though neither of them is satisfied with mere survival any longer.

But Canadians have also learned to live with nature and derive strength from her. It is not just the Group of Seven who came to terms with terrible grandeur. From the first military surveyors and the CPR artists down to the abstract expressionists of post-modern Toronto, our painters have been profoundly influenced by the Canadian landscape. "Everything that is central in Canadian writing," said our great critic, Northrop Frye, "seems to be marked by the immanence of the natural world." The American critic Edmund Wilson sees the most distinguishing feature of Hugh MacLennan's work to be the unique way the author places his characters in "their geographical and even their meteorological setting." Our historians do not argue about the amount but the kind of

influence geography has had on our history—whether it has been the north-south pull of North American regionalism or the east-west thrust of the St. Lawrence and Saskatchewan river systems and the Laurentian shield. The fur trade of the Pre-Cambrian forest was not only crucial to Canada's economic life for two centuries, but by 1867 it had literally determined the basic outlines of our political boundaries.

Precisely because life has been so bleak and minimal for so long in so much of Canada, the frontiers, far more than in the United States, have been dependent on the metropolitan centres of Toronto and Montreal and Europe. A visitor to pioneer Saskatchewan in 1907 remarked at the strange sight of a sod hut with a big Canadian Bank of Commerce sign on it, open for business. The essence of the Canadian west is in that image. Organized society usually arrived with the settlers or ahead of them—not only the branch bank manager, but the mounted policeman and the railway agent, the missionary and the Hudson's Bay factor. Dawson City at the height of the gold rush had its sins and shortcomings, but even here lawlessness was not one of them. Violence and terror do not yet stalk the subways or the streets of darkest Toronto. The posse and the desperado belong to the American wild west, the citizen vigilante to the American metropolis.

Churches' Missionary Thrust

The missionary thrust of the churches on the frontiers and the support for a wider Canadian unity from churchmen as diverse as Principal G. M. Grant and members of the Roman Catholic hierarchy have played a crucial part in the building of the Canadian nation, just as the realities of Canada were in turn to give Christendom the example of the United Church.

Among peoples as different as the Métis and the Doukhobors, the community and its custom was the dominating force in western settlement. Even the most self-reliant Protestant pioneer in Canada West or Alberta was never quite a Davy Crockett or a Daniel Boone. From the founding of the Hudson's Bay Company in 1670 to that of the CPR and the dozens of modern crown corporations, the large, centrally planned enterprise, dominating its field and supported by government regulation, has been typical of Canadian development. As the historian William Morton says, Canada, in contrast to the United States, is founded on the principle of allegiance rather than social contract, on the organic growth of tradition rather than an explicit act of reason or assertion of the revolutionary will. The BNA Act sets up the objectives of peace, order and good government rather than those of life, liberty and the pursuit of happiness. The fact and principle of authority is established prior to the fact and principle of freedom. In the British tradition of monarchy, parliament and law, specific liberties are carved out within the ordered structure of society.

Formality and Conservatism

There is in Canadian political, business and social life a certain formality and conservatism that reflect this fact. This conservatism has its regrettable side, of course. The walking dead are out in numbers—the mediocrats, the anti-hothead vote. We are “the elected squares” to one writer and “the white baboos” to another; for our inefficiencies there is no excuse. A little talent will get you a long way in an uncompetitive society, protected by tariffs and government rewards. A Canadian has

been defined as somebody who does not play for keeps. Even his anti-trust laws fail to enforce business competition as ruthlessly as the American ones.

For a Canadian, unlike a Frenchman, Britisher or American, there has not been one dominant metropolis. The English-speaking Canadian had New York and London as well as Toronto and Montreal, and for the French Canadian there has been Paris as well. This condition breeds a divided vision, sometimes paralyzing, sometimes detached and ironic, always multiple, and useful for living in the electronic age's global village. It has meant that Canadians have been better interpreters and critics of culture than creators of it—great performing musicians and actors, for example, but few good composers or playwrights. In politics and diplomacy this has led to an extreme pragmatism. Our two major parties are even less the preserve of one class or doctrine than the American parties. Certainly there has been nothing like the Republicans' monopoly of the rich and of the free enterprise creed. There are no strong ideological overtones about the Canadian approach to other peoples and world affairs.

When a distinguished American socialist advocate of free love and pacifism was turned back by Canadian immigration authorities in 1965, the liberal governor of Minnesota deplored this unexpected evidence of McCarthyism in Canada. It was of course nothing of the kind. In a sense, it was just the opposite—an almost touchingly stupid application of the letter of the law, born of respect for regulations. There was little real concern about doctrines. In Canada ideas abound and rebound with Hindu proliferation, and except among some French Canadians are not taken very seriously anyway.

Church and State

There is a lingering aura of the European established church in Canada which is very different from the American separation of church and state and its consequence—the political religion of America that is increasingly prevalent in Washington and in the American intellectual establishment. The Canadian churches' influence and status can be a strain on some people's liberties, but they are also a bastion against the more absolute dogma of an all-embracing spiritual patriotism. Canada is a land of no one ideology, no single vision; it is a cultural freeport, a way station for travellers (who often move on soon to the other America), a no-man's-land even, or at least no abiding city, a place not easily confused with paradise or the promised land. This "indigestible Canada," this Marx Brothers' Freedonia, this Austro-Hungary of the new world, with its two official peoples and its multitudes of permitted ones, its ethnic islands and cultural archipelagos, its ghettos of the unpasteurized and unhomegenized, this harbour of old Adams unable or unwilling to be reborn or to burn just yet their old European clothes, but growing attached, many of them, as deeply as the Indian or the pioneer to the landscape of farm and city—this Canada has, alas, not even carried diversity and toleration nearly as far as it might (perhaps lest they become principles) since in practice it has been extremely difficult for Asians and West Indians to immigrate to Canada. (The first use of the newly acquired Canadian navy in 1914 was to escort an unwanted shipload of Sikhs out of Vancouver harbour.) Hopefully one conjures up a vision of the year 2067 in which the majority of Canadians will be of Chinese origin—though the ones that speak English, who will be called "Anglo-Saxons" in Quebec, will undoubtedly have their quarrels with those who speak French, some of whom will be unable to get their children taught in French in British Columbia.

CANADA GETS 33% INCREASE IN IMMIGRATION

(*Globe and Mail*, February 7, 1967)

Canada accepted 194,743 immigrants in 1966, an increase of 33 per cent over 1965 and the highest number of newcomers since 1957, the Immigration Department announced yesterday.

Here are the 1966 totals from the six major sources of immigration to Canada with 1965 figures listed second:

Britain 63,291—39,857, Italy 31,625—26,398; United States 17,514—15,143; Germany 9,263—8,927; Portugal 7,930—5,734; France 7,872—5,225.

The department said 107,621 or 55 per cent of the newcomers settled in Ontario and 39,198 or 20 per cent in Quebec.

Another 24,746 went to British Columbia. The three prairie provinces shared 18,650 and the Atlantic provinces got 4,313.

Canada Matures Slowly

Canadians often apologize for or feel guilty about the lack of revolution or civil war in their history to stir up their phlegmatic souls. The poet James Reaney recalls someone at a cocktail party sneering at one of the Riel rebellions because so few people were killed. "What on earth would he be satisfied with? Tamburlaine's pyramid of human skulls?" Many new nations, from the United States to Indonesia, have found it necessary to make war almost immediately on other people in order to prove their own virility. Canadians have gone to war chiefly because other people in distant parts of the earth have been invaded. They have not even held any imperial possessions, like those of Australia and New Zealand. Just a bit more easily than Englishmen or Americans, Canadians can imagine what it was like to be an Indian in Gandhi's day, a Chinese at the time of the Boxer Rebellion, or a Dominican rebel in 1965. We have been invaded by the forces of manifest destiny four times, and we have been a nation of defeated peoples, a refuge of exiles, from the beginning. Canadian history has been a passion rather than an action. It has been, as one writer put it, "a stolid and phlegmatic struggle against heavy odds. Canadians dealt as a rule with forces beyond their control, in many cases the byproducts of other lands. 'Courage in Adversity,' the motto of the old Nor'wester, remained a stark national necessity for the Canadian brigades that shot the rapids and toiled across the portages of their stormy history."

The Canadian hero in the poetry of Ned Pratt is the anonymous representative of a beleaguered society, who has confronted and survived both the "grey shape of the palaeolithic face," and the diabolic, shrill commands of the "Great Panjandrum," Pratt's symbol for "the mechanical power of the universe, who controls the stars, the movement of matter, the automatic instincts of living things, even of reason and consciousness," that Prince of Darkness who thinks he is God. The hero's real source of strength is his knowledge that the Panjandrum is not God, "that for him there can be no God who has not also been a human being, suffered with the beleaguered society, yielded to the power of death and yet conquered it." Indeed it is no idle fancy to see, as the archetypal Canadian hero, the figure of the child who was born in a humble shelter and brought up in a

country town among an obscure colonial people, the figure of the man who responded to the power of evil not by attacking but by letting it have its way with him so that he might in the end become fully human.

To identify that which is most essentially Canadian in our literature, Northrop Frye recalls a painting, *The Peaceable Kingdom*, which depicts a treaty between Indians and Quakers, and a group of animals, lions, bears, oxen, illustrating the prophecy of Isaiah; it is a haunting and serene vision of the reconciliation of man with man and man with nature. Frye suggests the Canadian tradition as revealed in literature might well be called a quest for the peaceable kingdom.

In a world where independence often arrives with swift violence, it may be good to have one nation where it has matured slowly; in a world of fierce national prides, to have a state about which it is hard to be solemn and religious without being ridiculous, and impossible to be dogmatic. In a world with tendencies to political division and cultural homogeneity, Canada is a country that stands for the opposite tendencies of political federation and cultural and regional variety. In a world that strives for absolute freedom and often gains only oppressive power, Canada presents a tradition that sees freedom in a subtle creative tension with authority; in a world of vast anonymous power elites, Canada is a society whose leaders number no more than Aristotle's five thousand and can know each other personally without being stifled or hopelessly parochial. In a world haunted by the fear of overpopulation, one is grateful for a place with room for more. In a world of striving for moral victories, it is good to have a country where a sort of moral disarmament is possible. ("You and your goddam moral victories," says an Arthur Miller character who might be a Canadian. "We're killing one another with abstractions. Why can't we ever speak *below* the issues?") In a world of ideological battles, it is good to have a place where the quantity and quality of potential being in a person means more than what he believes; in a masculine world of the assertive will and the cutting edge of intellect, a certain Canadian tendency to the amorphous permissive feminine principle of openness and toleration and acceptance offers the possibility of healing.

The Fathers of Confederation chose the title "Dominion" for the country they had made. Typically it was a second choice, after their British rulers rejected the title they wanted. It comes from the Hebrew scriptures, the seventy-second psalm, a few other words from which may serve as a loose-fitting epigraph to what we have been saying here, as well as some sort of ground from which the good hope of another hundred years may spring.

"Let men flourish out of the city like grass upon the earth / Let there be an abundance of grain in the land / The mountains also shall bring peace, and the hills righteousness unto the people / He shall come down like rain upon the mown grass, even as the showers that water the earth / Let all nations call him happy, let his name continue as long as the sun / For he shall deliver the poor when he cries, the needy also and him that has no helper / Let his dominion also be from sea to sea, and from the river unto the world's end / And blessed be the name of his majesty forever. Amen and Amen."

Acknowledgment: The above article is adapted from the epilogue of William Kilbourn's book, *The Making of the Nation*, published by The Canadian Centennial Library in co-operation with McClelland and Stewart and *Weekend Magazine*, Toronto, 1967.

2. Canada and Its Indians

HAROLD GUNDERSON

Free Lance Writer, Calgary, Alberta

Indian Reluctance to Share in Centennial

In our one hundred years of Confederation, Canadians have been given a once-in-a-lifetime opportunity to know their land and its people through a great kaleidoscope of events.

But the ringing of church bells, Centennial trains and home-town hoopla will not be enough to muffle the notes of discord which long have sounded on our Indian reservations.

The Canadian Indian can be excused if he is reluctant to share in birthday celebrations. Centennial bells may toll for whites. But they hold no message of joy or hope for those with a dark skin.

For many years, the Indian has been like a beggar—standing outside the walls and looking into a mansion he once owned.

Our native citizens have played a mediocre role in the development of Canada in the past century. They have consistently been upstaged by white supremacy, benevolence, paternalism and discrimination.

Every reservation in Canada has its own anvil of experience. But the forgings have not been those of progress and affluence. Instead, Indians have known only poverty, apathy and despair.

A recent article in the journal of the Ontario Human Rights Commission declared more than 200,000 Indians now live outside the main stream of their native country. "They are deprived of the social justice, human dignity and equality of opportunity which other Canadians claim as their heritage."

The Indian-Eskimo Association of Canada has said: "The desperate plight of Indians and Eskimos is a national disgrace."

Added the association: "Our help to under-developed peoples abroad—commendable though it is—is rendered ridiculous by the fact that so little is being done about the poverty, squalor, and ignorance of our own native citizens."

There are many who view the Indians as a "crushed" race.

Faith in God Shattered

Their faith in God, in the helping hand of a white society, and the bounty of a Great White Mother, has been all but shattered within the last century.

The Indian, once self-reliant and proudly determined, stands with one foot in the old world, the other in the new.

The coming of the white man meant a gradual erosion of the Indian's faith. For Europeans took their land, disrupted their way of life, ruined their livelihood, and undermined their culture.

Like small drops of water cracking the dike, the Indian lost his stature little by little. He traded his energies and industry for the white man's beads and trinkets; exchanged his sanity for the whisky-trader's firewater, and surrendered his soul to the Christ of the missionaries.

There is ample evidence that today's treaty Indian has two strikes on him from birth: the colour of his skin and the kind of education he will receive.

His ancestry will impair his chances of getting work in the white society. He will be the last to be hired, the first to be laid off. His schooling will leave him totally inadequate for a competitive and often-hostile world.

The federal government and society in general has always shown an inability to understand the Indian or accept him as an equal partner.

But then, Canadians misjudged Indians from the very start. The other provinces didn't "eliminate" the problem by copying the Newfoundland massacres. Instead, it was expected smallpox and other diseases brought here by the white man, would, in time, spell the end to Indians and their culture.

Indian Population Explosion

The whites were wrong. Dead wrong. Today, the Indian population explosion of six per cent per year is the greatest of any Canadian ethnic group. Their numbers (205,000 in the 1965 census) are increasing at twice the rate of the general population.

There is little to distinguish the present generation of Indians from their forefathers of a century ago. They are caught in customs and a culture that is alien to white society.

Under the communal system on each reservation, Indians are prone to share rather than to save. Tribal feasts are still common and band funds are spent for the common good.

Life is much like earlier years. Families are still closely-knit. Time or "clock watching" is unknown on the reserves. There is intense activity and long periods of idleness. Regular routine is still strange to the Indian culture.

Indian Work-Leisure Pattern

There are many things the Indian questions about modern society. For example, said one worker, "Indians watch us work like crazy for 50 weeks of the year to enjoy for two weeks what the Indian has all year long."

The typical native attitude is that each day has enough evil without inviting the burden of tomorrow.

Indian culture still places little value on personal wealth. On most reservations, the private possessions of the individual are at the disposal of the entire community. This trait provided security in the primitive society, but checks progress in present times.

For example, Indians working off the reservation have found they are still expected to "share and share alike" when they receive their pay cheque. For this reason, many have lost the incentive to seek outside work when they're called upon by many relatives to share the fruits of their labour.

Those who decide to break with tradition and keep what they earn, often alienate themselves from relatives and friends.

The majority seek acceptance in Indian terms—not white—and drift back to the reservation. Confronted with the choice of severing all connections with their homes and making their way in white society, they choose to be recipients of welfare provided by a paternal and benevolent government.

During the period 1871 to 1921, Ottawa negotiated almost a dozen treaties with Indians west of Quebec and east of the Canadian Rockies.

They weren't the first agreements made between the two parties, but they were the first in which the government accepted responsibility for the education of Indian children.

Typical of such agreements was Treaty No. 7, signed at the Blackfoot Crossing of the Bow River in Alberta on September 22, 1877.

In exchange for thousands of miles of land in the northwest, Indians were granted several reserves on which to live, and rights and privileges which have lasted from that day to this. Under one section of the treaty, the education of Indian children was an acknowledged federal responsibility.

Roughly 40 per cent of our Indians are covered by treaties. However, those in British Columbia, many in the North West Territories, and all in Quebec and the Maritimes are not. Canada, as a nation, never had to worry about Newfoundland Indians. The early settlers exterminated the Beothuks long ago.

Surprisingly, there are thousands of natives who do not have Indian status despite the fact they boast as much Indian descent as those who are registered.

Treaty Indians

The Indians in Ontario and Western Canada are the true treaty Indians. They have always regarded the treaties as their "bill of rights" although these agreements hold little water today.

All treaties were superseded by the Indian Act passed by parliament in 1952. This legislation applies to both Indians and Eskimos. It says Ottawa is to administer the affairs of Indians in a manner that will enable them to become increasingly self-supporting and independent members of the community.

But some say this duty of "protection and care" leaves much to be desired.

The Duke of Edinburgh's study conference in 1962 reported:

"There is a danger, already evident in certain areas, that the social isolation of the reservations and the supervision by Indian agents may inhibit the resourcefulness, initiative, and individuality of the Indian people."

It added: "However well intended, it could perpetuate the very situation which it is intended to alleviate."

Better Education Deal Needed

Not until the last two decades did government officials and educators decide that the blight of the reserves would only be lifted when there was a better education deal for Indians.

As the Canadian Home and School and Parent-Teacher Federation said in a brief to Ottawa in 1964, "education is the most important means of improving the lot of Indians."

The federation said there was a direct link between the squalor of the reserves and the education of these people.

It was noted that children attended school irregularly, quality of teachers was poor, and reserve schools were much inferior to provincial public schools.

Many years have slipped by since the government first accepted the responsibility of Indian education in Treaty No. 7. Said the article: "Further, Her Majesty agrees to pay the salary of such teachers to instruct the children of said Indians as to Her Government of Canada may seem

advisable, when said Indians are settled on their reserves and shall desire teachers."

And so, from that time to this, the Indian and his school, was set apart from the white man's society. This was tolerable in 1877, it has become intolerable in 1966.

Until a few years ago, the government and public in general, had been content to leave Indian education in the hands of the church.

The churches appointed and paid the teachers, often provided the buildings, and fed and clothed children in residential schools. Even today, school residences continue under similar arrangements, although the government appoints and pays the teachers. Often, however, these appointments are made with church approval.

Over the years, the church proclaimed the Christian gospel as well as the three R's in school time. The task was long and arduous.

Last year, a white principal retired from a Blood school near Cardston after 40 years of service. He recalled his first 25 years on the reserve and the pay of \$125 per month.

"I can remember having 48 children in a class. Nobody can do justice to education with such numbers," he reflected. He felt the church did a good job amongst the Indians in the early days.

"The missionaries and teachers did their best but there was always criticism from many sources."

The principal said a better day is dawning in Indian education because the government is loosening its purse strings and paying for better teachers and facilities.

Records on file by the Alberta Indian Association show Indian parents have tried over the years to improve educational standards on the reserve. These people fought for educational equality—only to be ignored by federal officials.

A letter from the Blood Indian agency in 1940 refused books for an Indian student wanting to study in high school. "The department doubts the advisability of encouraging the older pupils to proceed along academic lines. It is felt that when pupils reach the age of 12 to 14 years, the school management should emphasize vocational, rather than academic training for Indian students," said the letter.

The "Welfare" Record

Several years ago, Ottawa became concerned with the growing numbers of Indians on welfare in a time of national prosperity. Large numbers of students were dropping out of school. The story was always the same, a lack of interest in education and inability of Indians to identify with modern society.

Evidence of the sorry state of Indian education has been available for many years.

On the Stony reserve at Morley (Alta.), kindergarten programmes were still attracting children from 7 to 9 years of age in 1965-66. For most, English was a foreign language.

In the same year, 24 children started Grade 9 studies at the Morley school but only 5 remained in class at the end of the term—most of the 5 failed their provincial examinations.

Never in their history, has the Stony tribe seen a son or daughter graduate from a high school. And despite the long record of service by the United Church on the reserve, there has never been a Stony youth attend the annual Tuxis Parliament in Alberta.

A dozen years ago, an inspection team tested Blood Indians in church-administered schools near Cardston. They found Grade 8 students who should never have been promoted from Grade 4 and there was a mixed class of Grades 4 and 5 students who were 14 years old and tested at the Grade 2 level.

Three years ago, there were about 60 Indians enrolled in Canadian universities. By the same token, there were 11,000 Canadians of Jewish extraction in universities.

The Jewish and Indian population in Canada is about equal in number.

Even in 1964, the average attendance of Indians in reserve schools was four to six years.

The church was still pioneering in education in 1947. This was the year the Mennonites opened a school 36 miles north of Rocky Mountain House for Cree and Chipewyan children. Prior to this, Indians in the area had no formal education of any kind.

Statistics such as these, multiplied many times over across the width and breadth of our nation, leaves little doubt Ottawa has failed in great measure to give the Indian equal educational opportunity.

In essence, church and politics—not current educational standards—have been foisted on Canadian Indians.

Gerald Nason, writing in Teachers' College Record, saw the fallacy of such an arrangement. "The diversion of educational decisions to bodies whose chief competence is political, is bound to retard educational development in any country."

Or, one might add, on any reserve.

Recognizing their acts of omission and commission, federal officials decided some time ago to beef up Indian educational opportunities.

"There is little doubt that the destiny of the Indian lies in his children and it is a destiny in which the entire Canadian community must play its part," said R. F. Battle, assistant deputy minister of Indian affairs.

New Concept of Education

Ottawa came up with three new concepts in Indian education: First, the church must have less influence on educational matters; kindergarten or school readiness programs would have to be started on reserves, and attempts must be made to integrate secondary students into provincial schools off the reserve.

For the most part, the churches welcomed this thinking on the part of government. Protestant faiths appeared content to hand over the reins of education to the more knowledgeable and better-trained. But Roman Catholics have remained aloof where there is no guarantee high school students can continue their education in separate schools away from home.

Catholic teachers like Rev. Maurice McMahon of the Oblate Fathers at Chumy, Alta., bristle with indignation at the suggestion the church has held back Indian progress.

"The plight of Canada's Indians has been rightly labelled a national disgrace, but the federal government is to blame—not the Catholic church," said Father McMahon.

He feels that Indian affairs, by shifting the blame onto the church, "escapes the scathing criticism it deserves."

Father McMahon saw a similarity between Indian problems in the U.S. and Canada.

He quoted a report showing the American government had spent \$1.5 billion on its Indians in the past six years.

"A senate committee, investigating the Indian question wondered why so little progress had been made. The answer is simple. There are 220,000 people employed in the administrative set-up that cares for the country's 380,000 Indians," he said.

Father McMahon said a similar situation exists in Canada. "There's a whole army of unqualified and poorly-trained personnel in Indian affairs. Many owe their job to the influence of friends; they are in the service for what they can get out of it, they know little about the real needs of the Indian people, and couldn't care less."

The Oblate charged that in "true civil service fashion", these people engage in empire building.

"Administered in such an inept way by ignoramuses, subjected to cavalier treatment, absurd and outrageous policies, the victims of fraud, deceit, dishonest and abject paternalism, Canada's Indians are presenting the entire nation with a problem which is daily growing more acute," said Father McMahon.

The teacher-priest said only 25 per cent of Indian students on the Blackfoot reserve get beyond Grade 8. He said there is much to be desired in reserve schools. There are no remedial programmes, no vocational facilities and no appreciation is shown for the Indian culture or background.

The average age of a Grade 3 student at Cluny is 11 years.

"These kids have never been given a decent chance. What have they to look forward to?" he asked.

Father McMahon charged there is poverty and squalor on the reserve. "About 90 per cent of parents are unemployed; too many children are born out of wedlock, and the drinking problem is out of control," he added.

Backward educational practices and dreadful socio-economic conditions are taking a terrible toll of any potential that does exist on Canada's reserves.

Does it really matter if Indians continue their old way of life on the reserve—cut off from the white man's world?

This is the choice which confronts every segment of our society. We can support our natives by relief measures or in jails at a constantly increasing cost. Or we can turn to education and understanding.

Handicapped Indian Schools

Indian schools still labour under many handicaps. In several areas they are still overcrowded and short of staff—at least by provincial standards. Library facilities are almost non-existent. Science and vocational facilities are practically unknown. The curriculum pays no attention to the Indian culture or background. Many teachers in reserve schools would never be hired in provincial schools.

It is true there have been many improvements in Indian education in the past decade. Much more remains to be done.

What are the steps to be taken if the Indian is to gain equal status with his white brother? And what are the responsibilities of a Christian

society which has constantly turned its back on the greatest need in its own household?

These are the questions which confront many concerned religious leaders, government workers, politicians and church members. Many of the answers are shrouded in an age-old atmosphere of suspicion, jealousy, distrust and outright hatred. Like one who peels an onion, the more that is uncovered—the greater the stench.

But the worst kind of darkness is that of ignorance and that is why education is crucial to the Indian. It will allow him to keep his dignity and maintain his honour. Without it, there is no tomorrow, only a weary today.

Many great Canadians have come from Indian families. And hundreds more will make a contribution to the nation if given kind and helpful encouragement.

Several major steps must be taken if the curtains of poverty and ignorance are to be lifted from the reserves:

- Each province should establish a royal commission to investigate the nature of the Indian problems which exist within its borders.

It would be folly to call for a federal royal commission. One of the great mistakes made by Ottawa in the past is that it has attempted to carry out one set of policies for all Indians. But the customs and conditions of Indians vary from one reserve to another. What is suitable for the Six Nations in Ontario may be totally unacceptable and impractical for Crees and Stonys in southern Alberta.

- Jurisdiction in Indian education must be handed over to the provinces. Ottawa has neither the staff nor the resources (except financial) to do a proper job in educational affairs.

Indian students have always been asked to meet provincial standards in junior and senior high school. But their preparation for such dizzy heights has been atrocious in reserve elementary grades.

- A compulsory "head start" or school readiness programme must be instituted on every reserve. The Indian student is culturally disadvantaged and must start school at age four and not later than five years of age.

- An elementary school curriculum should be developed, taking into account the Indian culture. Textbooks and syllabus must be oriented to the reserve way of life.

The anthropology department of the University of Saskatchewan in Saskatoon is developing a programme of studies with a syllabus that respects Indian culture and makes education meaningful to the Indian student.

- Elimination of all junior and senior high schools on the reserves. It is a fact that the smaller the high school the more limited is its educational offerings and accomplishments.

Denominational Controls Should Go

- The churches must get out of educational management and stay out.

In the early years, churches obeyed their social conscience in ministering to Indian educational and spiritual needs. This day has gone. The stakes in education are too high, the student failures too many, to allow amateurs to continue in this field.

● Local school boards on the periphery of reserves must welcome students into their classrooms.

● The church must proclaim the Christian gospel on the reserves with all the strength it can muster. If the churches are so bent on teaching let them do so in their Christian education, Sunday school and family life programmes.

In addition, the proliferation of denominations and schisms on the reserve must be stopped. So confused has the Indian become with the promises of so-called Christians, it has become an impossibility for him to incline his "ear to wisdom and heart to understanding".

● The church should continue to operate residences on each reserve. Consideration should also be given to government-church agreements which would see Ottawa build Indian youth hostels in large urban areas. These would serve high school students from the reservation and the church would administer such homes-away-from-home for Indian boys and girls. At present, such students board in various homes and this leaves much to be desired.

● *Indian friendship centres should be established in towns and cities bordering the reserves.*

● *The Indian should be assured whites do not seek to close the reserves or eliminate the Indian culture.*

● *Extension of provincial government services in the fields of adult education and recreation to the reserves.*

● *Whites must stop telling the Indian what to do. Each and every step that is taken must be discussed and enacted on a full partnership basis.*

● *The white man must stop and listen. He should be patient, understanding and helpful. By walking in humility with our Indian brothers, we will know rewards beyond our wildest expectations. Let the journey begin right now. . . .*

3. Human Rights and the Indians of Northern Ontario

REV. R. W. MCPHEE

Northern Ontario Office

The Ontario Human Rights Commission

Indians and Law Enforcement

Complaints of police intimidation: anxiety over the unsolved murders of three Indian girls at the Lakehead; allegations that many Indians are tried and convicted in our courts without fully understanding the nature of their offence; these are among the major concerns brought to the attention of the northern office of the Commission during the first year of its operation.

Indian leaders have told the Commission that there is a serious conflict between the Indian and the law in Northern Ontario. They cite

Indian complaints of police intimidation on the one hand and allegations of a lack of police protection on the other. They are deeply concerned over the fact that disproportionately large numbers of Indian people in Northern Ontario have criminal records.

Police officers have expressed similar concerns to the Commission. In one northern town police report that more than 90 per cent of their arrests during 1966 involved Indian people although the Indian population comprised only 25 per cent of the area population. Officers have told the Commission that suicide attempts by female Indian inmates are not unusual and that officers are forced to disrobe some female prisoners to protect them from using articles of clothing in attempts to take their own life.

The Indian people have directed other complaints against agencies of the federal and provincial governments. These complaints do not fall within the jurisdiction of the Commission and are referred to the agency concerned.

Poverty Destroys Morale

Despite the high rate of unemployment among Indian people in Northern Ontario, no complaints have been received under the employment provisions of the Code. The Indians have told Commission officers on visits to reservations, that the severity of poverty and other social ills among Indian people has destroyed the morale of many of their people and left them unequipped to seek employment. Indian leaders declare that the creation of job opportunities alone will not solve the economic and social problems of the Indian people in Northern Ontario. The problems are many: they include the need for a complete revision of educational and job training programmes, inadequate housing, and the lack of adequate community development assistance to meet such problems as the breakdown of family life, alcoholism and the loss of cultural identity.

Cultural Identity

Through participation in conferences with Indian people, the Commission has been told that in their struggle to meet the demands of this age, they are determined to retain and strengthen their own cultural identity. An Indian workshop at the University of Manitoba this past summer defined the proper goal of Indians as "survival as Indians in Canada, rather than as middle-class whites." Thus in making the transition which an industrial society demands, Indian people are holding more than ever to their own cultural, tribal and religious heritage.

The role of the Ontario Human Rights Commission in this process is under constant re-examination. The Commission will continue to work with all government agencies and community and church groups in an effort to communicate to them, the concerns of Indian people brought to the attention of the Commission. The Commission is also striving to develop new educational programmes which will assist the Indian in a positive way to reach his goal of full human dignity wherever he chooses to live in the province of Ontario.

4. The Hawthorn-Tremblay Report on the Contemporary Indians of Canada

(Extracts from an article by G. E. Mortimore, in the *Globe and Mail*, Toronto, March 1, 1967)

Industry or 'Peace'

Commercial development of Indian lands in and near cities is one of the ideas put forward in a big grey paperback book called *The Contemporary Indians of Canada, Part One*—otherwise known as the Hawthorn-Tremblay Report.

The Indians themselves must decide whether they want industry—or whether they would rather have rural peace within sight of the city's skyline. This is the situation that prevails in a number of cities across Canada, where Indian lands worth millions of dollars are under grass, bush and wildflowers.

If the Indians want to keep their rural-urban tranquility, their wishes must be respected.

But if they vote for the white man's version of progress and prosperity, the Report says, they should be given capital, training and technical help to develop their lands by themselves or in co-operation with non-Indian advisers, partners or tenants.

High-pressure development schemes will not work, and are not to be tolerated. The Indians must not be pushed.

The approach that will have the best chance of success will be one that offers the Indians a chance to work at good jobs in the industries that move into the reserves.

Thoughtful businessmen who can evolve plans for training and placing Indians—not just in token numbers, but in substantial numbers—should get priority on Indian leases.

The Report that advances these suggestions is the product of more than 21½ years' research by 40 social scientists who worked all over Canada finding out what Indians want and what they need. . . .

Economic and Political Matters

The first volume deals with economic and political matters. The second volume, covering education and internal organization on the reserves, will be ready in a few months' time.

The main point of the report is that Canada should spend hundreds of millions of dollars a year to help the Indians lift themselves from poverty—a big increase from the \$80 million spent in 1965 by the Indian Affairs Branch and the Indian and Northern Health Services combined.

If there is any doubt that the Indians are poor, the report removes it. Even though there are Indian doctors, lawyers, engineers and businessmen earning big incomes, and many others earning comfortable incomes, the average is low.

A survey of a cross-section showed a per capita income of \$300, compared to \$1,400 for the average Canadian.

In the sample 35,683 Indians in 35 bands, only 11½ per cent of the households earned more than \$4,000; more than one-third were on relief; 61 per cent were employed fewer than six months of the year, and half

the Indians worked in the resource-based industries of forestry, fishing, trapping, guiding, food gathering and handicrafts.

A big percentage of them were caught in poorly paid seasonal jobs, prevented from moving to better paid work by lack of education, lack of vocational skills, racial prejudice and physical isolation.

The young, fast-growing Indian population (50 per cent under the age of 16, compared with 28 per cent for all Canada) probably will reach 500,000 by the year 2000. In many areas the population is outrunning resources.

The Hawthorn-Tremblay Report says bluntly that a large number of Indians will have to leave home. A substantial part of the hundreds of millions of dollars a year—if the government takes the advice of the Report—will be spent to help Indians move and settle down elsewhere.

However, the Indians are not to be shipped out *en masse*; the choice whether to go or stay must be in their hands. There will still be trapping, hunting, fishing, guiding, logging and farm work to do.

Aid on the "Home" Front

The Report suggests that there should be a lot of public money available to make a better life for those Indians who want to stay at home: money to help persons buy or rent traps, boats, motors, snowmobiles and other gear at low prices; there should be help and expert advice about storing and transporting the goods they produce in the best and cheapest way possible and selling them at the best prices.

Travelling teams of experts should visit remote places to help Indians improve their work. In some places there should be money and training to help them start their own businesses. . . .

But the emphasis must be on migration to wage-or-salary jobs. Local resource development takes second place.

The Report applies similar reasoning to Indians who live in farming country. Again, the emphasis is on education, training and migration.

In some cases there should be consolidation of small uneconomic farms into bigger, more efficient farms. Sometimes land may be leased to outsiders. However, there is room in some places for small-scale subsistence farming.

Most Indians, the Report notes, do not like farming. However, numbers of them work as migrant seasonal farm labourers, under conditions that stir the authors of the Report to sharp criticism of employers and government.

Poor Pay

"In southern Alberta and Saskatchewan hundreds of Indians recruited from numerous bands over a wide area are employed for a few months each year in thinning and harvesting of sugar beets.

"Rates of pay are far below standards applying in other industries. Agriculture is exempt from provincial labour legislation, including minimum wage laws; housing and other facilities are seriously substandard; and living conditions are generally deplorable. The Indians earn barely enough to live on while working, and generally end the season as destitute as they began and have to go on relief.

"This is a situation that the (Indian Affairs) Branch should end as soon as possible. For the branch to co-operate in recruiting and supplying Indian workers to farm employers paying substandard wages and (supplying) substandard housing and other facilities is undesirable."

The Branch cannot stop individuals from taking farm labour jobs, but it should put pressure on provincial and local authorities for adequate pay and facilities, the Report says.

"As numerous studies of casual and migrant farm labour in the United States have brought out, the substandard rates of pay and living conditions, the specially low status and the disorganized social and family life accompanying such work, altogether have the effect of isolating the group as a lower caste.

"People become trapped in this way of life, and are unable to adjust to or become accepted in other types of employment. This has happened to large numbers of whites, but for a distinct ethnic group such as Indians the effects are doubly damaging in terms of long-range objectives towards economic growth and integration."

Sometimes, the Report says, farm labour jobs can provide a halfway house in which Indians of the wilderness may learn a new way of life. But this should be a temporary educational measure only.

Violent Social Changes

Some of the poorest groups of Indians live within sight and sound of big cities or industrial plants. Pushed and harried by violent social change, short of education and job skills, reduced to a dependent state of mind by generations of low-budget paternalism, many Indians are too discouraged or too indifferent to seize the money-making chances that are at their door.

Many others are not interested in the white man's clock-punching competitive world. They live by their own rules: share with neighbours and relatives, work by the rhythm of tides and seasons; work hard for a time, then take it easy for a time; work outdoors when possible at tough, adventurous jobs; be your own boss if you can.

The Hawthorn-Tremblay Report says emphatically that Indians must be allowed to choose their own way of life; but it also indicates that the pressure of the market and of circumstances will be on them to change. . . .

Special Indian rights have both advantages and disadvantages. Indians pay no income tax on money they earn on the reserve; and their real property cannot be seized for debt; but the exemption from seizure means they find it difficult to put up security and therefore have trouble getting loans.

Some Rich Lands

The \$150,000 Sportsmen's Motel at Spence's Bridge, B.C., belongs to a company controlled by four Indians: the Walkem brothers—William, Forrest and Clarence—and Ralph Williams. They got a loan by forming a company and getting a 30-year lease on part of their own reserve. The company cannot claim immunity from seizure as an individual Indian can. In case of default, creditors could seize and run the motel.

Indians hold lands in or near a number of cities, including Vancouver, Victoria, Nanaimo, B.C.; Calgary, Edmonton, Fort William, Sarnia, Brantford, Montreal, Fredericton and Sydney, N.S.

They also hold land in choice resort areas: on the banks of New Brunswick's salmon-rich Miramichi River; overlooking the Scottish-Highland-like scenery of Cape Breton Island's Bras d'Or Lake; on rich Pacific salmon grounds on the B.C. coast; in good fishing and hunting territory in the North.

The Hawthorn-Tremblay Report does not go into detail about these opportunities, but calls for a resources inventory that would help in economic development.

Indian Affairs Branch Larger Task

The Indian Affairs Branch will have to play a big part in supplying the money and expert advice that will help the Indians to mobilize to get the things they want, the Report says. The federal government must help clear the channels for a mass migration of Indians to the cities, which is just beginning.

There should be a national Indian Progress Agency—an independent body that would take stock of the Indians' social and economic state year by year and report to the nation. There should also be a Local Government Bureau within the Indian Affairs Branch, to train Indian leaders in the techniques of local government. The time is not yet ripe for Indian bands to be municipalities under full provincial control, the Report says. What is needed is a third form of local government—as independent as a municipality and eligible for provincial grants, yet preserving Indian rights.

Indians should be full citizens of each province, and should move under provincial jurisdiction for welfare purposes, yet they should not lose anything by the move; the quality of the services they get should go up, not down. Every change should win the Indians' full consent before it is made.

During most of its history, the Report noted, the Indian Affairs Branch has been a holding, caretaker agency which has done comparatively little to raise standards of housing and welfare. After the Second World War, the department's spending climbed, and an effort to stimulate Indian initiative and local self-government began.

However, economic development projects were haphazard and unco-ordinated; overworked and understaffed Indian superintendents, burdened with administrative work, had little time for educational programmes; they had to go on being bosses and big brothers to the community.

The Report differs from the outlook of a strong faction within the Indian-Eskimo Association of Canada, headed by executive director Ernest R. McEwen.

Mr. McEwen believes Canada should consider the idea of letting the Indian Affairs Branch dwindle to a small caretaker agency, looking after Indian treaty rights and lands. He thinks the stirring, stimulating job of the community development officer is bound to clash with the stand-pat, guardian job of the administrator.

Economic development, this group believes, should be in the hands of several independent bodies—probably a Crown corporation in each province. These should have a high degree of autonomy, but there should be a central co-ordinating and resource-supplying body.

The authors of the Hawthorn-Tremblay Report say the Indian Affairs Branch will be needed for a long time yet. They rule out a separate Crown corporation—at least at federal level. However, the two points of view might be reconciled by the creation of a co-ordinating body within the Branch, and a series of highly decentralized, nearly independent regional development authorities linked to, but not commanded by, Ottawa.

5. Two Quests*

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Condensation of a Chapter in the Book, "Nationalism in Canada"
(Toronto Globe and Mail Magazine, October 1, 1966)

There has been and there is a French-Canadian nationalism for the simple reason that there are men and women who call themselves French Canadians.

The story began more than three and a half centuries ago when Champlain founded Quebec in 1608. The French, who had decided to establish themselves in the St. Lawrence Valley, soon realized that they were not mere French travellers or explorers visiting the region or French officials on duty in the colony. New France was their country and they wanted it to be the fatherland of their children.

The Canadiens waged war against the Iroquois and the British colonists to maintain their monopoly of the fur trade and to protect the very existence of the colony. When the last encounter came during the French and Indian War (1754-1760), the British won. The fatherland the Canadiens had wanted to establish in the St. Lawrence Valley became a Province of the British Empire.

Did the Canadiens of 1763 conclude that they had failed and had to renounce their collective goals? Not at all. A majority maintained the conviction that, even if they now owed allegiance to a new king, the St. Lawrence Valley was still their fatherland.

The arrival of a few thousand Loyalists from 1778 to 1785 somewhat disturbed the leaders of the Canadiens. But the Constitutional Act of 1791 and the division of the colony into Lower and Upper Canada calmed their fears. Lower Canada was the new name of their fatherland.

The "Nation Canadienne"

Thanks to the representative system, the Canadiens acquired new and more responsible leaders. The former military and seigniorial class had vanished. The electoral process and the House of Assembly bred a new political class closer to the people. Papineau became the first and only true national leader of the Canadiens. He kept repeating that Lower Canada was the fatherland of the nation canadienne and that British immigrants who had chosen to settle in the colony were bound to accept the leadership of the majority.

The English-speaking minority of Lower Canada had no intention of being assimilated by the nation canadienne. On the contrary, its ambition had always been to see the Canadiens merging into a powerful British American nation. One can easily understand their angry reaction and their stubborn opposition to the division of the colony in 1791.

The armed revolt of 1837-1838 gave Britain the opportunity of correcting the error committed in 1791. Lower and Upper Canada were united. The Canadiens protested against what they called an act of despotism. Lower Canada was treated as a conquered land—in spite of all the pious declarations to the contrary. The British American nation had

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triumphed over the nation canadienne. Canada would be a British and English-speaking country.

In 1854, MacNab's Tories and Morin's former Reformers were united to form the Liberal-Conservative party. A new equilibrium of material and ideological forces had imposed this alliance. The principal leaders of the French-Canadian collectivity were, on the whole, satisfied with the situation. Realizing that they could not challenge it, they had come to accept the British American nation's leadership in all fields of collective action. There was a tacit agreement between the church, the politicians—both French and English-speaking—and the economic leaders of St. James and Bay Streets. This alliance can be called the Great Compromise of Canadian history. It lasted until the second half of the Twentieth Century.

The Province of Quebec

Part of the Great Compromise was the creation of the province of Quebec in 1867. Having come to the conclusion that they could not completely assimilate the Canadiens, the British Americans had granted them a provincial government whose powers were originally very limited. It was mainly entrusted with preserving civil law and promoting agriculture. The Church, whose authority and prestige had been much enlarged since Papineau's failure, was, thanks to the action of dynamic ecclesiastical leaders, free to organize the religious, educational and charitable institutions it needed to keep and increase the confidence and obedience of the faithful.

Most of the French-Canadian politicians soon understood that it was wiser to renounce the liberal-democratic ideals of Papineau's time which were cursed both by the Church and by the privileged, conservative-minded, English-speaking bourgeoisie of Montreal. They did not dare, for almost three generations, to challenge the Bishops' and St. James Street's power. On the other hand, the most perceptive leaders of Quebec's English-speaking minority had conceded that they could not indefinitely prevent the establishment of a provincial government and legislature based on a French Canadian majority. The British North America Act granted special rights to the British Americans living in Quebec. Moreover, they relied on the "national" government and on their economic power to maintain their peculiar status which was almost that of a dominant group in a colonial territory.

Confederation could be hailed, in 1867, as a great achievement by the British Americans. Had they not succeeded in securing for themselves the northern part of the continent as a fatherland? They could now freely harness their energies and resources to build a continental nation. They believed that they had solved for ever the French-Canadian problem, and the attitude of both French Canada's lay and clerical leaders encouraged them in this.

Confederation did satisfy most of the French Canadians. The Church had no reason to think that the new political framework was contrary to its vested interests. The Quebec lawyer-politicians were convinced that they had obtained all the guarantees deemed essential to protect French Canada's cultural values. The French language was official in the province of Quebec and in the federal administration, and the school rights of the religious minorities were recognized in all the provinces. Moreover, the new country was called Canada, a name that stirred the imagination of the first white inhabitants of the St. Lawrence Valley.

The Canadiens and Canada

The Canadiens wanted to convince themselves that this second Canada was the fatherland they had been longing for since the Seventeenth Century, a continental fatherland which they were ready to build in collaboration with their English-speaking fellow-countrymen.

Laurier's accession to the premiership of Canada was a unique moment in French Canada's history and nationalism. The Canadiens, forgetting the Manitoba school crisis and deaf to the bishops' appeals, had given their full confidence to the man who, they thought, would accelerate the building of the fatherland which they had always sought.

Once more, French-Canadian hopes were disappointed. Laurier could not change the fact that Canada was a British Dominion inhabited by a majority of English-speaking Canadians who considered the country as "their" fatherland and who had no intention of changing their national ends to please the French Canadians. The Anglo-Canadians knew who had actually built the second Kingdom of Canada, and they liked to repeat that "it is not the tail that wags the dog." They suspected that French Canadians secretly hoped to establish a "Popish and French domination" over Canada, and they were ready to crush this priest-inspired plot.

The unsatisfactory compromise Laurier was compelled to accept on the Manitoba school problem, Canada's intervention in the South African War which fostered and gave vent to the pan-British nationalism of the English-speaking Canadians, Laurier's retreat on the school rights of the Catholic minority when the provinces of Saskatchewan and Alberta were created, the slow progress of bilingualism outside of Quebec, the imperialistic propaganda and frequent violent outbursts of francophobia and of anti-catholicism of the Anglo-Canadians—even among those who lived in the province of Quebec—reminded French Canadians that the country in which they lived could not yet be considered their fatherland.

Henri Bourassa and French Canadian Nationalism

Henri Bourassa and a small but influential group of young politicians, journalists and teachers—both lay and clerical—became the interpreters of a new generation of French Canadians. They questioned Laurier's leadership and began to re-examine critically the true nature of the relations between the two cultural groups that formed the Canadian union. They realized that there was no partnership between the English-speaking majority and the French-speaking minority except that of the rider and the horse.

They denounced their leaders' lack of courage and their submissiveness to the English hegemony. Their pressure could not be ignored because they represented a powerful new trend in French-Canadian society. The Guoin Government, after much hesitation caused by the Quebec Prime Minister's fears of the stubborn opposition of the English-speaking business community, enacted a law establishing compulsory bilingualism in the public service of Quebec.

This legislation (1910) can be considered an important landmark in French Canada's contemporary history. The French-Canadian collectivity, inspired by a new generation of leaders who had on some occasions the courage to challenge the former undisputed domination of the English-speaking minority in Quebec, realized that it had the electoral power to use the provincial government for promoting its national ends. The lesson was not to be forgotten.

The First World War, the conscription crisis and the struggles of the Ontario French-speaking minority to keep its parochial schools had a profound impact on the minds of the French Canadians. They had the proof that the English Canadians—at least a noisy and powerful group among them—did not accept French Canada as an equal partner. The fatherland they had dreamed of since 1867 had not yet materialized.

French Canada Between the World Wars

As long as the vast majority of the French Canadians earned their living as peasants, day-labourers, servants, shopkeepers, small contractors, family doctors, lawyers and priests, the English-speaking Quebecers had been free to organize on their own terms and for their own profit the economic development of the province. French-Canadian university graduates—whose number largely increased after the First World War—desiring to make a career as business executives, brokers, engineers, chemists, accountants and architects, discovered that they faced unfair competition. They could not look for jobs in the other parts of Canada and the large English-owned companies in Quebec had little place for them in their offices. The few who were hired had to work in English and knew that, no matter how competent they were, they would rarely get to the top. The Quebec English-speaking business community formed a select club into which only a few assimilated former French Canadians were admitted.

Another objective of the traditional leaders of French Canada was shown to be mere wishful thinking. The young French Canadians had been told for years—it began in the Eighteen Forties—that if they studied science, mathematics, economics and accounting instead of theology, philosophy, medicine and law they would improve their own lot and contribute to the economic prosperity of the province and of their own cultural group. The result was that there were now more educated French Canadians unemployed or doing menial work. Nevertheless, at the same time, the university graduates of the other Canadian provinces obtained jobs in Quebec companies. This fact did not go unnoticed.

During the depression of the Nineteen Thirties, Quebec's economic and social problems came to the forefront. The action of the new, more dynamic representatives of the French-Canadian collectivity was no longer limited to linguistic questions. Canada now had bilingual stamps and bank-notes, but the acrimonious debates these two minor measures had provoked on Parliament Hill and throughout the country had once more demonstrated that the English-speaking majority still anticipated that the French Canadians would one day be completely assimilated and that it had never intended to accept them as its fellow-countrymen.

English Canada refused to listen to the French Canadians when, elated by the Statute of Westminster, they proposed a Canadian flag and a national anthem to foster Canada's nationhood. English Canadians still wanted Canada to be an English-speaking country and to remain a British Kingdom.

It was at this time that many French Canadians began to ask themselves if it would not be more realistic to promote the economic and cultural progress of their community inside the borders of Quebec instead of waging exhausting and fruitless fights to establish bilingualism throughout Canada and to secure the collaboration of their English-speaking

fellow-citizens in building a Canadian nation. Was it not more important to remedy the economic and social ills of Quebec?

The domination of the Anglo-American capitalists and their alliance with the Quebec politicians were denounced. The inhuman working conditions which prevailed in manufacturing and retailing were exposed. The wretched situation of the unemployed in the cities and of the settlers in the colonization regions condemned the economic system and the men who defended it because it benefited them. The economic crisis compelled the French Canadians to realize that they were a people of proletarians.

The Beginning of the Quiet Revolution

All the French-Canadian Liberal leaders, who were in power both in Quebec and in Ottawa, solemnly promised that there would be no compulsory military service overseas. Many leaders of the Quebec Liberal Party had even foolishly repeated since 1917 that Canada would never support Great Britain in another war! When the plebiscite of 1942 was held, the French Canadians were not surprised by the result. They now knew that there were two Canadas. In 1944 they elected the Union Nationale with the mandate of protecting the autonomy of the only government they could hope to control through their electoral power as a majority.

When Mr. Louis Saint-Laurent became the leader of the federal Liberal Party and Prime Minister of Canada in 1948, the French-Canadian voters cheered him. However, their reaction was quite different from that of the French Canadians of the last decade of the Nineteenth Century when Laurier came to power in Ottawa. Gone were the illusions of former generations. At the end of the Nineteen Forties, a majority of French Canadians had concluded, most of them with reluctance, that Canada was not their fatherland, and they knew Mr. Saint-Laurent could not change this fact. Mr. Saint-Laurent himself, when he tried to influence the vote of his Quebec compatriots in provincial matters, learned that he was not the leader of the Quebecois.

The 1954 debate over the provincial income tax issue proved beyond any doubt that Maurice Duplessis alone had the full confidence of Quebec French-Canadian voters. In this crisis he appeared as a true national leader reminiscent of Papineau and Mercier. After all the humiliations and rebuffs they had suffered during the depression and war years, French Canadians had come to consider Duplessis—in spite of his many shortcomings to which they were not blind—as the uncompromising defender of Quebec rights and autonomy.

Duplessis himself was surprised by the reaction of his compatriots, whose national aspirations he had hardly shared a few years earlier. He had long thought of simply using them for his own political advancement—as all the French-Canadian politicians had done before him—but now he had been overcome by events. The Quiet Revolution had already begun.

When Duplessis died in 1959, a new French-Canadian man was born, and the Union Nationale had contributed much to his birth. For 15 years, that political party, founded by conservatives, liberals, nationalists and independents, succeeded in identifying itself with the collectivity. In 1948, under the pressure of nationalist groups and of the rank and file of his own party who were close to the mass of the people, Duplessis acknowledged that he could no longer delay the adoption of a provincial flag. The fleur-de-lis became the emblem of the French-Canadian nation and of its fatherland, Quebec.

Duplessis' stand on the fiscal autonomy of the provincial government and his stubborn opposition to federal centralization gradually taught French-Canadian voters that good government by Ottawa was no substitute for self-government. At the precise moment when the French Canadians, abandoning the laissez-faire teachings of their traditional leaders, were beginning to realize that the urban and industrial age required the direct and constant intervention of government in the educational, social and economic fields, they were also discovering that their electoral power as a majority in Quebec gave them the means of assuring their individual and collective progress. The democratic process has transformed the province of Quebec into the State of Quebec.

The federal elections of 1957 and 1958 reminded the Quebecois—at least those who had forgotten it since the conscription crisis of 1917—that the English-speaking citizens of the country always have power to choose alone, if they want, the Canadian Government. Already, the census of 1951 and 1956 had revealed how foolishly sanguine had been the French Canadians who had thought, after the 1941 census, that French-speaking citizens would one day constitute the majority of Canada's population and how unrealistic had been the English Canadians who had for a while seriously feared a "revenge of the cradles" in favour of the Canadiens.

A lower birth rate of the French-Canadian urbanized families, a decrease in the emigration of English-speaking Canadians to the United States and the arrival of thousands of immigrants had turned the scale. The unbecoming haste with which the English-Canadian Liberals removed Mr. Saint-Laurent from his leadership (September, 1957) also made a profound impression on the Quebecois. All these facts and events plus the poor communications between the Diefenbaker Government and French Canada, did much to accelerate what can be called the "nationalization" of the Quebec government.

"Maitres Chez Nous"

In 1960 the provincial Liberal Party, whose leaders and organizers, having broken the former spell of the federal Liberal politicians, now understood better the new political mood of Quebec, was elected on a progressive platform which proposed to French Canadians a positive State with policies that would take into account their national aims. For six years, the Lesage Government was under constant pressure to implement an educational, economic, social and labour policy to enable the Quebecois to be "Masters in Our Own House," according to the slogan of the general election of 1962 called on the issue of nationalizing the private hydro-electric companies.

French Canadians now understand the full possibilities of the democratic process. They no longer consider themselves a minority. In Quebec, they are experiencing the power that derives from numbers in the age of the Welfare State. They have the will to organize inside Quebec's borders a new society for all members of the French-Canadian nation and for all those who have chosen or will choose to associate themselves with it.

The new generations in Quebec have come to regret the former messianic nationalism. They have renounced their forefather's illusions. The approach to French Canada's contemporary problems is a realistic one. They are eager to enter into and master the Twentieth Century.

They have the knowledge and the will to shape the future of a distinctive collectivity to which they have no choice but to belong and which has kept its identity on the same territory since the Seventeenth Century. Their first objective is a new Quebec, and they know that their undertaking will give birth to a new Canadian union and a new Canada.

The French Canadians' search for a fatherland is ended.

6. For a Nation*

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(The Toronto Globe & Mail Magazine, Oct. 1, 1966)

The "English"

Probably because the alternative is so clumsy, the terms "English Canadian" or "English" are used interchangeably in Quebec to signify those people in the rest of Canada who do not speak French or who are not of French descent. Yet these terms are wildly misleading. They imply the existence in Canada of only two races, and thus that any revision of Confederation must be based upon a dialogue or bargaining process between these two races. Each term also carries the suggestion that the words "Canada" and "Canadian" have come to mean "English Canada" and "English Canadian". Thus the problem in Quebec eyes concerns the relations between the "two nations"; and it is a striking fact that "nation" and "race" are virtually interchangeable terms in Quebec.

Having established that Canada is composed of two races (or nations, or cultures) the argument goes on to say that only the French nation is really conscious of its own identity and destiny and that without Quebec Canada would become balkanized. The "English" race or culture is so amorphous that it depends upon the French-Canadian nation to keep it from falling into the arms of the United States or from breaking up into regional fragments. At the same time, it is this enfeebled English-Canadian race which has triumphantly imposed its image on Canada and made necessary the French-Canadian revolution. Strange argument.

The illogic springs from a failure to understand the meaning attached to nationality by English-speaking Canadians. And the confusion is deepened by the fascination with which English-speaking Canadian intellectuals, journalists, and politicians regard the sophisticated theorizing of French-Canadian spokesmen.

In Quebec the battle of ideas and refinement of logic are more highly valued than is generally the case elsewhere in the country. English-speaking Canadian intellectuals, impressed by the progress of the Quiet Revolution's ideological conquest of Quebec, are strongly tempted to reply in kind with counter ideologies of English-Canadian nationalism.

This is a dangerous exercise, as may be seen from a brilliant example of it in a recent issue of *Canadian Dimension*. There, a young political scientist from McGill, Gad Horowitz, pleads for the creation of a specifically English-Canadian nationalism as a necessary counterpoise to the new,

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extreme French-Canadian nationalism. "There must," he writes, "be an English-Canadian nation (not a mere collection of English-speaking provinces) in partnership with the French-Canadian nation. . . . It is time to dignify French Canada's demands to recognize them as normal human demands, by making the same demands for ourselves. Harmonious interpersonal relations can exist only among fully developed persons. The same applies, not metaphorically but strictly, to nations, whether they are within a single state or not."

It is time, writes Horowitz, to work out a new constitution in which Quebec will have its parliament, the English-Canadian nation will have its parliament, and to adjust the new international relations between the two there could be a third body to look after matters of common interest. Impeccable logic—if one grants the major premise: that it is desirable, even necessary, to create an ideological, constitutional English-Canadian nation.

To grant this premise is to accede to the demand, which is implicit (and sometimes explicit) in the course advocated by the Quiet Revolution, for a Canada composed of two "associate states". Not only would such a federation of associates be clumsy and purposeless, it would be a shattering refutation of the concept of Canada entertained by generations of Canadians—both French and English-speaking. It would make a fact out of what has so far been carefully-woven propagandist theory.

The most striking facts about the English-speaking view of Canada are that it rejects racial nationalism, and is the product of a deep commitment to slowly evolved historical tradition. There are good reasons why both these aspects of the English-speaking view are less well publicized and less widely discussed than the racial nationalism of French-Canadian spokesmen. There are even better reasons why the English-speaking view should be much more precisely understood at the present time. For that view, in the developing crisis of Confederation, will assert itself with increasing vigour.

A Non-Racial View of Nationality

I have said that English-speaking Canadians take a non-racial view of nationality. This will astonish the spokesman of French-Canadian nationalism, and may surprise some others who have unreflectively accepted the French-Canadian version. Fingers will point to such historical expressions of English-Canadian racialism as the United Empire Loyalist tradition, the Imperial Federation movement, the Protestant Protective Association, the Ontario and Manitoba schools questions and the conscription crises of two world wars. Specialists in this argument will even resurrect Louis Riel.

In each of these instances (with the probable exception of Riel) there was undoubtedly, on the part of Canadians of British descent, a feeling of racial identification. But one would have to be blind not to recognize that the racial component in the English-speaking view has always anticipated a Canadian nationality in which the significance of racial origin will diminish rather than increase.

At the time of Confederation, indeed, all the supporters of the movement, French and English-speaking alike, talked of the founding of a new nationality. No amount of quibbling about the different meanings attached by "English" and "French" to the word "nation" can obscure the fact that in the Eighteen Sixties a political nationality was being

founded. The debate and conferences leave absolutely no room for doubt on the matter. Nor is there room to doubt that English-speaking Canadians, then and even more now, thought of Canadian nationality as something that included people of French, British and other origins and which would move steadily toward its own sense of identity.

That identity was not to be homogeneous in the American sense, but diverse. It would guarantee, and has guaranteed to various minorities (especially the French-speaking minority) particular rights with respect to language, religion, land-holding, military service, hunting and fishing.

Equality of Two Founding Races

Yet, while local differences of culture and law were to be guaranteed (especially in Quebec), there was never any question of an "equality of two founding races". The "races" were, in fact, not equal. A central purpose of Confederation was to recognize this fact and to avoid the frictions which the "two nations" idea had created during the unhappy political evolution under the 1841 Act of Union.

In order to maintain minority rights within Quebec and the other provinces, without at the same time permitting Quebec to become a state within a state, the predominance of Ottawa and the rights of the Canadian majority there (however it might be composed) had to be accepted.

Any survey of Canadian political history reveals that the idea of two "founding races" (each with the expectation of its own developing nationality) has been and must be destructive of the idea of Canada. Moreover, even if one wishes to call the political settlement of 1867 a "compact" or "entente", it is still crystal clear that the "entente" is being broken today by the leaders of the Quiet Revolution and not by any "English Canadian" view of Confederation. Strange, because of all Canadians, the Quebecers refer most frequently to history as their master.

A large part of contemporary Quebec's distrust of "English Canadians" stems from a fixed belief that they are inveterate centralizers. In fact, of course, centralization has never been a fixed goal of English-speaking Canadians. At the time of Confederation, Sir John A. Macdonald encountered stiff opposition to an overblown central government from the Maritime Provinces, and, in some respects, from the Grit elements within the coalition government of the united province of Canada. Indeed, it was one measure of his pragmatism and of his faith in the idea of a political nationality that he abandoned his preferred goal of legislative union as opposed to a federal pattern of government.

Again, the great political legal battles of the Eighteen Eighties and Nineties between Mowat and Macdonald, the "better terms" campaign in the Maritimes with its peak in the secession resolutions presented by W. S. Fielding in Nova Scotia, and the near-rebellion in Manitoba over the CPR monopoly, all attest to a jealous regard for provincial rights on the part of a majority of English-speaking Canadians.

It is certainly true that English-speaking Canadians have also frequently turned to the central government for the fulfilment of some of their aspirations. But very often this has been for the protection of regional rights or opportunities.

Manitoba Schools Question

In the struggle over Manitoba schools, for example, the division of Canadian opinion was not simply Quebec against the rest. A very large number of English-speaking Canadians believed that the remedial power of the federal Government should be used to sustain minority rights within a province. Furthermore, in many of the instances of apparent English-speaking Canadian support for centralization, a major purpose has been that of using the economic powers of Ottawa to equalize provincial opportunities—not for the purpose of producing a bland national conformity but for the purpose of preserving viable provincial or regional differences of culture. This has been illustrated particularly in the various phases of the Maritimes Rights movement and in the western Progressive movement.

The point is that English-speaking Canadians have always seen the Canadian political state as one in which there is a necessarily shifting balance between the central and provincial powers. Their willingness today to undertake a major redressing of that balance is simply one of many historical examples of a continuing process.

Yet, despite the cyclical provincial-rightism of English-speaking Canadians, there is an equally consistent reassertion of the validity of the nation, and it is this that seems most to irritate the nationalists of Quebec. It does so because they vastly underrate the complexity and change in the idea itself.

Quebec and Immigration

Perhaps the most telling failure in Quebec's assessment is in the area of immigration. A classical sore point in Quebec is "Ottawa's immigration policy", which has not infrequently been regarded as a devious Orange plot to swamp the French. In fact, the history of immigration simply underlines the pragmatism and increasingly non-ideological English-speaking approach. The surge of immigration following the Second World War has been viewed by most English-speaking Canadians as a desirable means of enriching the nation. Pressures for "assimilation" have been markedly less than was the case in the massive population influx of the Wheat Boom years.

Much of the reason for this change—an acceptance of multi-racialism, or multi-culturalism—is to be found in the confidence produced by the simple fact of Canadian survival. And since that survival has clearly depended upon a flexible response to regionalism, racial-feeling and religious differences, tradition has planted firmly in the minds of English-speaking Canadians the idea that their national loyalty is to national diversity. Unhappily, this seems trite only to English-speaking Canadians.

Quebec, despite these facts of the English-speaking Canadian development, still charges that in the past English-speaking Canadians have broken "the compact"—by refusing to honour the guarantees to the French language in Manitoba, by refusing to extend language privileges to French-Canadian minorities in other provinces, by imposing conscription for overseas service in the interests of British imperialism and by excluding French Canadians from a fair share of the senior positions in the federal civil service. . . .

The plain fact is that non-French Canada has experienced a sense of independence extending much further beyond the constitutional aspect

than has Quebec. It is not without reason that some English-speaking Canadians begin to suspect Quebec of frailty in its protestations of independent goals.

Quebec Seeks Security

In contrast to English-speaking Canada's deepening sense of independence, Quebec gives every evidence of a kind of psychological neo-colonialism. Far from feeling secure in its proclamation of Laurentian nationalism, it seeks security and identity by closer integration in French or Latin civilization. At the very time when the rest of Canada moves toward genuine internationalism (for which genuine political nationality is a prerequisite) Quebec seeks to tighten its "cultural contacts" with its mother country. Quebec appears to have discovered that its legendary alienation from France, based on a rejection of its rationalist revolution, was, after all, only legend. Now the prodigal daughter returns to the maternal fold. One almost has the feeling that la gloire of Gaullist France is necessary to the amour propre of Quebec.

Canadians of British descent have always regarded the political process as essentially pragmatic-experimental. They have shied away from detailed and comprehensive definitions of political and social relationships, preferring to see change come by the establishment of precedents which then become the justification of future decisions. That is why they have continued to hold to the English common law, and that is why civil liberties in English-speaking Canada have been more carefully cherished than they have in Quebec. That is why, too, they adjust more easily to multi-racial nationality than does Quebec.

A broadening of rights by precedent—such as the instituting of simultaneous translation in Parliament, the proliferation of dominion-provincial consultations, revision of the appointments policy in the federal civil service and Crown corporations, or such other possibilities as special Supreme Court panels of judges trained in the Quebec Civil Code to hear cases arising under that Code—it is this method of change that appeals to English-speaking Canadians.

By contrast, French Canadians prefer to systematize and codify the law, the constitution and, indeed, a broad range of social relationships. Because of these philosophic characteristics and a natural proclivity to verbalization, French Canadians mistake the nearly silent and the usually flexible English-speaking attitude as an absence of conviction or determination.

A Dangerous Conclusion

No misunderstanding could have more disastrous and predictable consequences. The point has been well taken by some of the very originators of the Quiet Revolution—by those, in particular, who saw that revolution not only as a movement for social justice but also for the liberalization of Quebec. Pierre-Elliott Trudeau is perhaps the outstanding example.

Four years after the unseating of the Union Nationale, Trudeau began to deplore the wave of racial nationalism (whether the outright separatiste variety or that which held up the doctrinal veil of associate state) that rolled up in the wake of the Jean Lesage victory. Discerning in the new extreme nationalism a threat of neo-fascism, he saw, in 1964, the clear possibility that the new anti-clericalism in Quebec could mean

merely the substitution of "national sectarianism" for "religious sectarianism". Having helped to prepare his province for its release from the Duplessis bondage, Trudeau was appalled to see the direction being taken by a steady growing number of his compatriots—a direction which he felt compelled to dub a "counter-revolution".

It was to stem the now common habit of looking upon and treating Ottawa as a foreign power that this brilliant and essentially non-political sophisticate plunged into the icy waters of federal politics in Quebec. For his pains he has been smeared as *vendu*, and there is little doubt that he shares what I have called the English-speaking view of Canada. His political fate will likely be the political fate of Canada.

Nor should anyone question the agony of his decision, for it involved further crippling the struggling Quebec wing of the NDP, which is the party that best represents Trudeau's social thought. His decision that the Liberal Party—the party which flirts most openly with American continentalism—is yet the party which alone might avert the imminent culmination of racial nationalism was the measure of his fears for Canada. It also represents, one imagines, his firm (and occasionally amused) perception of the differences of philosophic assumption between French and English-speaking Canadians.

For Trudeau, as for many Quebecers who have felt the sting of nationaliste reprobation, to contemplate a separate or virtually separate Quebec is to contemplate an introverted racial totalitarianism in which the purpose of individual liberty and social justice would be subverted. It would be too great a sacrifice . . . a nearly inevitable sacrifice if Quebec much longer misunderstands English-speaking Canada and takes seriously Daniel Johnson's election promises.

7. Natural Resources and the Canadian Economy

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Introduction

Economic growth of any country, which can be defined as an increase in the total real output and ordinarily also real output per capita, depends upon the following main factors: natural resources, capital, population, knowledge, enterprise, favourable political, social and economic institutions, adequate aggregate effective demand and sound economic policies. In general, with few exceptions such as Japan and Switzerland, the countries which have experienced relatively rapid economic advancement have also possessed significant natural resources. This paper attempts to assess broadly the role of primary resource industries—agriculture, forestry, fishing and mining—in the economic development of Canada and define some long-range problems that these industries are encountering and which should be of active concern to all Canadians.

Canada's economic progress has been largely influenced by the way in which we have explored and exploited the extensive and varied natural resources as our population slowly and gradually penetrated into the vast regions of present-day Canada. Fisheries, fur trade, wheat, logging and

lumbering, minerals—the basic natural resources provided the staple exports which have been the foundation of successive stages of the Canadian economic growth. Concurrent with the important new discoveries in raw materials, particularly in recent decades, has been the industrialization which is directly dependent on our natural resources.

The development of these resources, because of their nature and location, involved overcoming some stumbling blocks. Some of our resources were land-locked and had to await the construction of railways and roads before they could be tapped. Others could be developed only after scientific discoveries and advances in processing technology had been made. Still others, because of their distant location and the difficulties presented in extraction, could only be utilized economically if exploited on a sufficiently large scale. This, in turn, required extensive and continuing markets, particularly, foreign markets. The domestic market for some resources is such that it would not be economical to develop them to the present extent solely for national use. And it was not until Canadians could develop their abundant natural resources efficiently, on a large scale, and sell them abroad at competitive prices, that they were able to raise their incomes to their current high levels. Besides the latter benefit, our development of resources has helped to open up our northern part of the country and for some regions, that have hitherto relied on few key industries, has made possible the diversification of their economies. On the other hand, since much of the activity in resource industries is carried on in widely separated areas far from urban centres, high cost of transportation and labour affect the competitive position of these industries. Moreover our secondary industries, in competition with resource industries for skilled labour, management and capital, have found it difficult to compete with foreign suppliers of manufactured goods.

Although the Canadian economy today is relatively well balanced, with continuous progress being made in the resources, manufacturing and service sectors, still our economic welfare continues to depend primarily on the export of raw materials and partly processed resource products. It is consequently vulnerable to fluctuations in international commodity prices, tariffs and trade policies, and changes in the economic conditions in the countries which are our main customers. Export of resource surplus has been the principal support of our foreign exchange position and development of natural resources was vital in securing steady post-war inflow of investment capital especially from the United States. In the latter country, the Paley Report of the early 1950's, emphasized the need in the future for new and additional sources of raw materials for the American economy. For Canada this obviously implies possibilities of continued and expanding exports of resource-based industries to the U.S. This is also likely over the long run to reduce Canada's imbalance of trade with our neighbour to the south as well strengthen our bargaining position in commercial matters vis-à-vis the U.S.

It is understandable that some Canadians view with apprehension the gradual depletion of some of our natural resources. The Conference on "Resource for Tomorrow" held in Montreal in 1961 has emphasized the need for resource development policies, that is, preservation and restoration of renewable natural resources and more intensive and more proficient utilization of present resources. Some government policy measures are especially directed towards the primary industries: for example, re-

search in agriculture and fisheries, government marketing of grains, freight assistance on feed grains, construction of "roads to resources", tax allowances for exploration, etc. In the formulation of economic policies, while it is desirable to export our materials in a more processed form, we must keep in mind, however, that there are few, if any, Canadian resources for which there are not alternative sources of supply. But as our domestic requirements for raw materials increase with growing population and to the extent that we are able to modify commercial policies of our foreign buyers, there will be increasing opportunities for performing further stages of processing and manufacturing of natural resources in Canada.

Economic Significance of Primary Industries

A survey of employment in primary industries indicates a long-term decline. In 1931, the primary sector (that is the production of basic raw materials without further processing of them) provided employment for 1.3 million workers or one-third of the labour force, while in 1965 it was slightly above 800 thousand or one-eighth of the work force. This latter figure is expected to decline by another 100 thousand by 1970 mainly in agriculture. Between 1931 and 1965 more than half a million jobs disappeared in agriculture because of mechanization of agricultural production and the consolidation of farms into larger enterprises, particularly after World War II. There was also some decline in employment in fisheries and forestry which was due to technological progress and shifts in consumers' spending patterns. In mining, employment in coal and uranium industries decreased, but expansion of output, particularly in oil and natural gas, involved some over-all increase in direct employment. Resource development after the war necessitated a considerable expansion in other industries such as capital goods, manufacturing, and power, and, thus, led indirectly to greater employment outside the resource industries themselves. The shift of workers from primary to secondary industries created problems of surplus manpower in some areas of Canada because the adjustments in skill, education and physical mobility of labour do not occur automatically to meet requirements in industrial employment. Another imbalancing element of our resource development programme has been its impact on the seasonal pattern of employment as activities in primary industries are subject to wide seasonal variations.

Economic Council Report

The Economic Council of Canada reported that during the post-war years the output of the primary industries has risen almost as fast as that of the total economy, with an annual average rate of growth of 3 per cent over the period of 1948-63, compared to a rate of 4 per cent for the whole economy. But the dollar value of output of these industries has declined relative to the output of the whole economy. Before the war in 1931, agriculture, forestry, fishing, mining, quarrying and oil wells accounted for about 13 per cent of the gross domestic product and this proportion, after reaching a post-war high of 20 per cent in 1951, declined since 1957 till now to about 11 per cent of the Canadian gross domestic product. Thus resource industries while increasing their absolute output became less important as a factor of employment or as a contributor to our national income. In 1965 these industries provided wages, salaries and supplementary labour income of nearly \$1.4 billion or about 5 per cent of the total labour income and investment income amounted to over \$700 million or 9 per cent of the total investment income in that year.

It is the view of the Economic Council that in the years ahead, the output of primary industries would not increase as fast as total output. The indicated annual rate of growth for these industries is approximately three per cent, in comparison with a potential increase of over five per cent per annum for the economy as a whole to 1970.

Capital expenditures by the primary industries in 1965 amounted to over \$1.7 billion or about one-fifth of the total \$8.3 billion investments made in Canada. The large capital expenditures in these industries naturally account for increased productivity of labour and increased supply of raw materials.

Primary Products

The primary industries goods, along with their associated processing industries, continue to account for a significant proportion of Canada's exports. If minerals and bulk chemicals are included, resource-based products make up four-fifths of Canadian exports. In 1965 wheat and barley, iron ore, copper, asbestos, nickel, crude petroleum and natural gas accounted for over \$2 billion or one-quarter of our merchandise exports. An examination of exports by stages of fabrication shows that there has been some reduction in the relative share of the more highly processed commodities in Canadian merchandise exports between 1946 and 1964. In the former year, the crude materials (i.e. natural products not further processed) accounted for a slightly more than one-quarter of the total Canadian exports, but in 1964 this ratio increased to over one-third. This trend limits employment opportunities for Canadians which would exist if more of these materials were processed in our country. However, our foreign buyers exhibit a marked preference for obtaining our exports in the "rawest" form possible to conserve their scarce dollar reserves and because they wish like ourselves to become more self-sufficient industrially. Fabricated or partially processed materials (i.e. commodities that are further processed but not yet ready for direct human consumption) remained relatively stable comprising about 45 per cent of the total exports in 1946 and 1964. Canada also imports raw materials such as cotton, wool, iron ore, aluminum ores, coal, crude petroleum, natural rubber, soya beans, etc. In 1946 the crude materials imported accounted for slightly less than one-third of our total imports and this proportion has declined to about one-fifth in 1964. However, Canada is a net exporter of industrial raw materials as well as of agricultural products.

Growing Foreign Ownership and Control

Canada's fundamental problem is that of financing economic development. Although our rate of savings is relatively high, i.e. about one-fifth of the gross national product, still these internal savings are insufficient to meet our capital requirements. Thus dependence upon external sources of capital has been characteristic of Canadian economic progress. We have to rely on foreign capital to develop our resources, some of which being located in northern areas, difficult of access and expensive to develop, required substantial capital expenditures and involved a great deal of financial risk. With foreign capital, came technical know-how and managerial experience which also raise the over-all rate of economic growth. Others could not be developed without certain market assurances. These were provided by foreign industries interested in obtaining a continuing and reliable source of raw materials. For example, the participation of big American steel companies in the development of the Quebec

Labrador iron ore deposits. Some of the foreign companies investing in Canadian resources have been firms operating on an international scale. For instance, in oil and natural gas industry, there is a growing trend towards internationalization. Earnings on investment by non-residents have largely been re-invested in expanding our resource industries. On the debit side, one has to recognize that the growing control of Canadian resource industries by foreign interest implies direction by non-Canadians of the policies with respect to the degree of processing, prices, selection of managerial and technical personnel, the extent of research undertaken in Canada, etc.

FOREIGN OWNERSHIP

(Toronto Telegram, July 15, 1966)

OTTAWA—(CP)—Foreign ownership of major Canadian industry at the end of 1963 has been estimated at \$18,300,000,000, or about 35 per cent of total capital of \$52,100,000,000 employed in those industries, the Dominion Bureau of Statistics reports.

Of the \$18,300,000,000, U.S.-owned investments were estimated at \$14,600,000,000.

The Bureau's report covered manufacturing, petroleum and natural gas, other mining and smelting, railways, other utilities, merchandising and construction. The Bureau said, however, there are other broad areas of national wealth not covered by its survey, in which foreign ownership and control is relatively small.

During 1963 there was no change in the overall percentages of foreign ownership and control of the manufacturing, resource and utilities industries, but there were small shifts in emphasis within the totals.

Non-resident ownership of Canadian petroleum and natural gas industries rose to 64 per cent from 63, but in mining and smelting it declined to 62 per cent from 63. The latter represented Canadian purchases of mining stock held by foreign investors.

U.S. residents controlled 62 per cent of the Canadian petroleum and natural gas industry at the end of 1963, a decline from 63 per cent at the end of 1962. U.S. control of manufacturing, however, rose to 46 per cent from 45.

U.S.A. Investments

The United States, with over \$20 billion investments in Canada, represent more than three-quarters of all non-resident investments in this country. The huge American capital investments in Canada are to be explained by the proximity of Canadian resources and markets and the cultural and political affinities. This external debt is probably more manageable and less burdensome than it was a generation or two ago—when we were developing our transportation network, public utilities and opening Western Canada. The American investors have been able to buy control or ownership of over 5,000 companies in Canada and, specifically, to own and control three-fifths of manufacturing industries, three-quarters of oil and gas industries and three-fifths of mining and smelting. Among

other industries where well over one-half of the production is in the U.S.-controlled firms are the smelting and refining non-ferrous metals, petroleum refining and rubber products.

We need American capital at this stage of our economic development and Canadians, appreciative of the significant contribution U.S. investment has made to Canada's growth, nevertheless are naturally concerned about the scope and scale of the U.S. control over Canadian economic and political destiny. A drastic reduction in this capital movement into Canada through legal restrictions would lower our standard of living and result in unemployment. We must endeavour, however, to reduce our dependence upon imports of capital by increasing our internal savings and channeling them into Canadian industries and equities.

Agriculture

Historically, Canadian agriculture has been fostered by the requirements of the defence of the territory and development of trade routes. It has reached maturity, diversification and a more commercialized state during the last two decades due to greater use of capital equipment, land improvement and larger average size of farms. Types of farming in Canada today include grain growing, dairying, cattle raising, general livestock, poultry raising, fruit and vegetable production and specialties such as tobacco and sugar beet farming. In production of wheat, Canada is one of the principal producers in the world.

The occupied area of farm land in Canada amounts to about 170 million acres of which 100 million are improved land. Some additional land suitable for farming is still available in Ontario, Quebec and British Columbia. The number of acres of arable land per capita is 5.66 as compared with 2.49 in the U.S. and 0.64 in Western Europe. There thus exist further opportunities for improved use of land presently devoted to crop. There is also room for more intensive cultivation as Canada uses only one-fifth of the quantity of chemical fertilizers applied per acre of arable land in the American agriculture. This differential is partly explained by insufficient demand for Canadian agricultural products which reduces the incentive to adopt more intensive methods of cultivation.

There are slightly over 400,000 farms in Canada, excepting about 80,000 residential farms, and some of them are marginal farms, particularly in Eastern Canada. Capital invested in lands, buildings, machinery and livestock amounts, on average, to about \$30,000 per farm. In 1964, there were 408,000 farm operators, 150,000 family workers and 114,000 paid agricultural workers. The volume of agricultural production has increased at an average annual rate between 2.3 per cent over the post-war period. This is expected to continue to 1970. Approximately one-third of the value of agricultural produce is exported. In 1963, cash receipts from farming reached \$3.2 billion, due to wheat sales to Russia and China, and the total net income was \$1.7 billion. Farmers' income measured in real terms increased less than incomes of non-agricultural workers during the years 1952-63. It has been estimated that farmers' incomes measured in the constant dollar (1949) increased only by 13 per cent as compared with a 46 per cent income increase outside agriculture. The main reason for this differential is the fact that the prices of agricultural products did not rise as fast as the general price level. This again reflects relative weakness of demand for farm products.

In view of the above analysis, aid to farming in Canada appears to be equitable. The more important assistance measures include the Canadian Wheat Board, the Agricultural Rehabilitation and Development Act, the Farm Improvement Act, and the Farm Machinery Syndicate Credit Act, under which legislations provisions were made for cheaper credit, crop insurance, consolidation of farms, longer mortgages, etc. for our farmers. These measures should continue to contribute towards improved agricultural productivity, adjustments in farm organization, increased average acreage per farm, and continued decline in subsistence farming.

Fisheries

The Canadian seaboard on the North Atlantic totals some 12,000 miles and on the North Pacific it is 7,000 miles long. The water and large shallow banks adjoining these areas provide suitable environment for a wide variety of sea fish. The Great Lakes and innumerable inland lakes also provide immense fresh-water fish species. The most valuable fish include salmon, cod, herring, lobster, whitefish, halibut, pilchard, haddock, and mackerel.

Canada's fishermen annually catch about 2 billion pounds of fish and shellfish; the Atlantic catch is generally about twice as large as the Pacific and also more valuable. Only about one-third of this catch is used in Canada and the remainder is exported in fresh, frozen, canned, salted, dried or some other form. Total fish products account for about 3 per cent of Canadian commodity exports. About two-thirds of fish exports go to the U.S. Canada ranks second, after Japan, among the fish exporting nations of the world. Some nine-tenths of the \$250 million output of Canadian fish plants comes from sea fish and the remainder from fresh-water fish. There are about 400 to 500 fish plants. There are about 80,000 fishermen, of whom 60,000 are in the sea fisheries and 20,000 in the fresh-water fisheries. In addition, there are also about 15,000 fish plant workers. The over-all output of Canada's primary fish industry has increased at an annual rate of about 2 per cent since the war. This increased productivity was due to the use of more modern equipment and better and larger boats in more recent years. Both federal and provincial governments give assistance to the fishing industry, which includes scientific research, conservation and the development of improved fishing and processing techniques. Provided there is a sufficient demand, Canadian fisheries will be able to obtain larger increases in the annual catch than in the past.

Forestry

Canada's forests constitute one of her most valuable renewable resources. There are about 150 kinds of trees, of which one-fifth are soft-woods. Almost half of Canada's territory is forested and of this approximately half is classified as productive, i.e. capable of producing usable timber. There are 450 million acres of forest accessible and for current economic exploitation and another 150 million acres potentially "accessible". In most instances, forest resources are combined with suitable water resources for transportation, and for the production of the hydro-electric power required by the wood-processing plants. Heavy capital expenditures have been incurred to introduce new mechanical methods of harvesting trees, which make possible to operate on a year basis that lessens the seasonal nature of the logging industry. Forests need care and attention to secure the greatest yield from their lengthy rotations of 50 to 100 years.

Happily, Canada, by and large, has moved from an earlier stage of crude forest exploitation to one of management and restoration of forests, which ensures their capacity to supply wood on a perpetual basis. Today, because of an advanced stage of capital-intensive production a greater amount of pulp and paper can be produced from raw wood. Various chemicals are made from what were formerly waste materials in the production of pulp. The development of new pulping processes and the manufacture of such products as fibreboard and laminated wood products permit better utilization of raw and less valuable woods.

About four-fifths of the forest land are owned by the Crown and administered by the provincial governments within their boundaries for the use of the private forest industry. The remaining proportion is made up of farm woodlots, forest lands owned by companies or by the federal government.

It is estimated that the natural productivity of our forests per year is about 12 billion cubic feet, while the average annual utilization is about three billion cubic feet, and including natural losses, about four billion cubic feet, thus the actual utilization is only one-third of the estimated potential productivity.

The Economic Council estimated that over the post-war period output of the primary forest industry has increased at an annual average rate of about two per cent. The production of our forest industry is highly dependent on foreign demand. Forest-based exports account for about one-third of all Canadian exports. We export about half of our lumber production, one-fifth of woodpulp output and three-quarters of paper production, mainly to the U.S. Because of growing shortages of softwood resources in many countries we may expect increased demand for Canadian forest exports.

Mining

It is rather difficult to assess the supply of minerals or their future prospects because only one-quarter of Canada's land, potentially available for prospecting, has been mapped geologically. Efforts to find new mineral resources partly depend upon the demand for them. However, presently known reserves appear to be substantial. Thus, for instance, in the case of iron ore, on the basis of present production, reserves are for the next 300 years, reserves of oil are estimated at about 2 billion barrels and of natural gas at several trillion cubic feet.

The Canadian mining industry is of such magnitude as to place this country within the top four producers in the world. The leading mineral commodities in value of output include crude petroleum, iron ore, nickel, copper, zinc, natural gas and asbestos. In 1964, the mineral industry's estimated value of production was \$3.4 billion, which was only exceeded by manufacturing and construction industries. Output in that industry has risen rapidly since the end of the war, with the annual rate of increase averaging 8 per cent, which exceeded that of the economy as a whole. The output in metal mining as a whole doubled between 1949 and 1963, production of iron ore increased seven-fold and in the non-metals group output more than doubled. Production of both petroleum and natural gas increased by more than ten times. The main factor in the growth of the industry was export, which absorbs about 60 per cent of the value of mineral production. It is significant that two-thirds of Canadian minerals exports go to the United States. The current value of exports of the

mining industry of about \$2 billion has increased over the period from 1949 to 1963 at the rate of 9 per cent per year.

The development of mineral resources was responsible for all railroad construction completed in Canada since the last war, for new towns, for advancement of Canada's northern frontier and new roads and hydro-electric power. It was beneficial to many aspects of the Canadian economy and was vital in Canada's more recent economic growth.

The mining and mineral-processing industry will continue their important role because the Canadian minerals can compete in world's markets and these together with growing domestic demand are expected to cause about 5 per cent increase per year in mineral industries until 1970.

Conclusion

Looking further ahead the outlook for the Canadian natural resources is encouraging. There are two large and fast growing economies, namely, the United States and Western Europe, which should provide challenging markets for our resources. There is also a growing internal market for them. With rapid technology changes and capital-intensive methods of production we may expect rising productivity and total output in the primary industries. However, total employment in these industries will continue to decline. Canada's comparative advantage in the production of raw materials will make it possible for the primary industries to continue to play a significant role in export trade and Canada's future economic growth.

8. Canada's Power Elite

(Excerpts from a review by Alex Cramer of the Vertical Mosaic by John Porter, University of Toronto Press, Toronto, 1965. 621 pp. \$15.00.)

Sanity: September, 1966

Porter's main theme is that Canada does not live up to its image as a democracy. Wealth and power, far from being broadly distributed among the population is concentrated in the hands of approximately 1,000 Canadians.

Porter documents the extraordinary concentration of economic power in Canada. He finds that of the 183 dominant corporations employing more than 500 workers, only 48 firms are responsible for 40-50 per cent of total manufacturing. The dominant corporations control a number of vital industries. They account for 90 per cent of the rail revenues, 83 per cent of telephone income, 82 per cent of the air transport business, and 88 per cent of telegraph and cable services.

The Power People

The real powerful figures are the directors of large corporations. Porter found that 907 resident Canadians had 1,304 directorships (81 per cent of the total) in the dominant corporations. These same individuals held 118 directorships (58 per cent of the total) in the major life insurance companies. An even heavier concentration of power was found when bank directors were studied. The author discovered that 97 of these active gentlemen shared 930 directorships in the dominant corporations. Of course the influence of the economic elite extends to other areas. For

example 80 of these gentlemen-scholars express their interest in higher learning by sitting on the Board of Governors of 15 universities.

Porter stresses that recruitment into the elite depends a great deal on birth. For example one-third of these men attended private schools, 22 per cent directly inherited their positions in the elite, and 31 per cent are related to other members of the elite. While there is only a small number of Canadians with enormous incomes (460 individuals made over \$100,000 in 1955) about one-fifth of the bread-winners earn less than \$2,000 a year.

The key to social mobility which Canadians lack, according to Porter, is an educational system which provides an equal opportunity for everybody and is geared "to train people in sufficient quality and quantity for occupational roles."

Lack of Educational Opportunity

In criticizing the lack of educational opportunity Porter fails to see that it is precisely the existing educational system which is partly responsible for our elitist social structure, for it is our schools-authoritarian and anti-intellectual-which indoctrinate the young with the myth of the ruling elite and the values of the middle class. What this society needs is not "more" education but "no more."

Professor Porter maintains that the degree of co-ordination between Canada's social institutions is severely limited because the "specialization of knowledge reduces the possibility of interchange between the respective institutional orders." Reality, however, seems to contradict this thesis. Whatever difficulties specialists may have in adjusting to new and different jobs, there does not appear to be a problem when it comes to Canada's top executives. For example, Tom Kent was a newspaper editor before he became director of the government's war on poverty. Now he is with the Department of Manpower. Robert Winters, formerly a Minister of Public Works, had to resign from some 30 boards of directors including that of York University before he assumed the Trade and Commerce portfolio.

Just as important as the interchangeability of key decision makers is the extent of functional co-ordination between the various orders. For example, not only does the university undertake research for business, but its whole educational programme is oriented to provide corporations with trained personnel. Labour leaders conceive their function as suppliers of a stable work force in exchange for recognition of certain union rights. The mass media, rather than providing fair coverage of news stories, serve more as a public relations arm of industry and government.

"Western" vs "Soviet" Elite

Porter distinguishes the 'Western' type elite from the 'Soviet' variety by claiming that in the former, unlike the latter, the members are separated from each other in different institutions. Moreover in the latter members adhere to a rigid ideology.

Superficially there are these differences. But if Canada does not have an official political party monopolizing power, she is nonetheless blessed with two indistinguishable status quo parties which dominate the political order. Businessmen give to both parties simultaneously simply because they feel both represent the established interests. Porter fails to explain to

which ideology the communist leaders adhere. Is it Marxism or Socialism? . . .

In addition to occupying the important positions in the various institutional hierarchies, members of the elite sit together on numerous government commissions and boards of voluntary and philanthropic organizations. Thus they are able to achieve a remarkable sense of cohesion. More important perhaps are the shared values and attitudes which the elite have developed in prep schools, fraternities and social clubs. . . .

Professor Porter's weakest section is his short discussion of Canada's political system. To be sure, the statistical-conscious author presents the reader with numerous tables on the political elite, but there is no real examination of the political system and whether it is functioning democracy. Because Porter fails to deal with Canada's parliamentary system he is not able to relate the lack of economic democracy to the political structure.

The Brokerage Theory

The author is, however, critical of the political theory which has been traditionally used to explain how the system operates. The "brokerage" theory as developed by Professors Cory and Dawson, maintains that the two major parties mould their programmes to appeal to the various economic, ethnic and sectional interests. The result is a conservative politics because only this sort of compromise has the consent of the general population. Porter rejects the "brokerage" school on behalf of "creative politics". By "creative politics" he means the polarization of Canada along economic lines. It is difficult to see how "creative politics" offers a democratic alternative since the elitism in the economic and political spheres are not really challenged.

One of the major defects of the "Vertical Mosaic" is that it does not really examine the process of decision-making. The author readily supplies statistics on the small number of people who occupy the important institutional positions. But since he has not studied the key social decisions and developments, Porter is not able to prove that the power elite really exists and that it controls the fate of Canadians.

9. Have Canada's Political Parties Got a Future?

DOUGLAS FISHER

Parliamentary Press Gallery, Ottawa

Party System Questioned

Walter Lippman wrote a few months ago that "The fading of the ideologies, the withering of the parties, and the unworkability of the existing party system is, indeed, a general phenomenon". The pundit was referring to the party system in western democratic countries.

Any analysis of the Canadian party structure should begin at this aloof pessimism because there is so much pessimism and cynicism about our parties. To the gloomy person who cries havoc it is well to give a global view to cry about. Not only Canada has the party problem.

Mr. Lippman sets the issue this way: "The party system evolved before

the great industrial revolution of our time, before the technological explosion which is changing radically how men live and indeed what men are".

"The ideological issues which once divided people so passionately are ceasing even to interest them today. The doctrines and policies formed in the past can no longer be used as instruments of government in the modern mass societies . . . for my own part, I do not know whether I can make myself believe that a party system which has come down from an age that has passed can be made to work in the gigantic urban complexes of our modern times . . .

The anguishing part of it is whether the great values of political life, the freedom and dignity of men, can be preserved without the party system as we have known it.

Perhaps the best answer . . . is to remember and to realize that our liberties are older than our parties and they may not necessarily be inseparable from the party system as it has come to us from the nineteenth century."

The Swing Vote

The most persuasive Canadian evidence which supports "the end of ideology" view is the remarkable similarity in the programs and the style of our two traditional parties, Liberal and Conservative. And once you trim out some of the rhetoric and the warmer vocabulary from the New Democrats and the odd touching on the efficacy of certain money policies by the Social Creditors, then they do not seem so very different from the "old-liners" they are trying to displace. Another piece of evidence is the growing "swing" vote; that is, the steady creep into the electorate of a freedom or an instability which has resulted in violent swings, the most striking example of which would be all Toronto represented at Ottawa by Conservatives in 1958 and all Toronto without a Conservative M.P. in 1963.

It seems a flimsy point, but the Ecumenical movement and the moderating in traditional religious tensions or rivalries has had some effect in the general current against partisanship. It is as though people are saying "If the churches can get together, why can't political parties?" Some of the disillusion with parties comes from over-exposure of politicians because of many campaigns in too short a time and much more exposure in an intimate way by television.

End of Party System not in Sight

Despite all the reasons and the intuition one feels, that the party system is becoming less adequate, I find it impossible, as someone who has been in politics and is still close to it, to imagine that the end of parties is near or even that we may have mergers and coalitions which could simplify them.

In my experience as a parliamentarian, nothing was as striking as the accelerating march of complexity and intricacy into every part of politics; from electioneering to representing the constituency to the debates on legislation to the scrutiny of spending to the proliferation of committees. Thus clear party positions are made harder. And the old style regionalism where a party man could say one thing in Halifax and another in Vancouver is difficult. Words and images move too quickly. The amount of imitation, even thievery among the parties—of ideas or conception or policy, even phrases and slogans—is amazing. But the staunchness of the

party tradition and the lack of alternatives to it (without a huge wrench to both the system of our government and the pattern of our politics) convince me that the end of parties, even the four main ones we see in federal politics, is not in sight. That is, I make the mental turns around the likelihood of their passing, but I cannot believe it could happen.

Serious Literature on Parties, Lacking

There are neither masterpieces nor lengthy treatments available to any reader on our parties. Last year was distinguished by the emergence of a detailed theoretical analysis of Canadian parties done by Gad Horowitz of McGill. It put them into a pattern of explanation and exposition which included the whole Western tradition.

Most serious literature about our parties is scattered. The several synoptic views or linear accounts are found in little-known, long, academic articles. Only two parties, Social Credit in Alberta and the C.C.F. of Saskatchewan, have had really full, competent treatment in books.

This dearth of analysis—for example, there isn't any worthwhile history of the Liberal Party—reflects our slender academic resources and our lack of a weekly and fortnightly press. There has always been a tremendous amount of newspaper writing and recently, lots of radio and TV, on our parties and their activities. In fact, there is where the more lucid and biting comment is found. Since the rise of John Diefenbaker, its emphasis has become more personalized and concentrated on leadership and power. Despite its quality, it's topical, immediate, rarely retrospective; it is not gathered together nor cherished and remembered. A random or occasional reader is likely to believe that personality and probity—or its lack in others—are the all of our party politics.

Ten years ago I entered the House of Commons and for my first speech I was determined to set out an interpretation of the Canadian parties. Though some of it was provocative, even a greenhorn could sense there were few auditors and that I'd really made a fool of myself for talking at length about the parties.

The Conservative Party

In my remarks I touched first on the Conservatives then the Liberals. Let me give them to you; then briefly update them:

"In England, the spiritual home of the Bennetts, the Meighens, and our present day fifteen-percenters, the Conservatives have developed a certain continuity of thought first articulated by Burke and continued by figures such as Randolph Churchill and Chamberlain. This school of thought sees society as organic. Change is not impossible but it evolves; there is no revolution. Society, of course, pre-dates the individual and is superior to him. It is here after he is gone and thus we get a great veneration for the past.

"Such a vein does not exclude social reform measures but regards them suspiciously. Tory reform is not an uncommon phrase in England. But it is distinct from socialist reform. The pace is slower; there is a deference for established institutions, a veneration for the past and its forms and symbols. Gentlemen of elevation and property should give the lead in bettering bad social conditions. Reform comes from above, not in response to mass demand but because the Conservative elite is endowed with a high sense of moral responsibility. It refrains from the demagogue's, the huckster's appeal. One can have a certain respect for the basic position

given here; mighty oaks spreading their benevolent protection over the humble grazing in their shade. Deference on the one side; responsibility on the other.

"Has this ever been the Canadian Conservative's basic position? I do not think so, except in the pursuit of the symbols rather than the substance of Canadian life. Let us keep the royal crest on our mail boxes!—that sort of thing.

"The Canadian Liberals introduced social measures because they could not bear the consequences of their original economic ideas. In the quest for office the Conservatives have followed the Liberal lead; yet from both of them we still hear all this talk of free enterprise. Planning, economic and social, . . . should be the logical outgrowth of 19th century Liberalism. Liberalism's very faith in the power of individual reason indicates this. But what do we find instead? We have a formless, piecemeal reaction to free enterprise with the refusal to give up the free enterprise, the private enterprise myth. If you scratch the verdigris off the Canadian you will not find a free enterpriser. Canadians are the greatest people in the world to turn and scratch on the government's door: 'Do something for us.'

"Here are the Conservatives in the popular historical myth. As I see it they are the party of the empire; anti-Yankee; the party of loyalty; the Queen and Tommy Church; the party that owns the flag—not the Red Ensign either, but the Union Jack; the party with the cartoon view of Mackenzie King as a nasty little man chipping away with a mallet at the noble statue of Britannia.

The Liberal Party

"In contrast, let us consider the popular historical image of the Liberals. They are considered tepid toward the empire and the Commonwealth; looking southward; traditionally sympathetic to the United States; calling for unrestricted reciprocity; the permanent joint commission; the interlocking of North American military and economic interests.

"The Tories: high tariff, the party of big business and national development. The Grits: low tariff, the party of the farmer and the small businessman. The Conservatives, centralizers; the Liberals, the provincial rightists.

"Since 1885 and Riel the Canadian Conservatives have raised an image of a party antagonistic to Quebec, with July 12 being Conservative day. The Liberals in this period have created the image of being pro-French; sympathetic to Quebec; pro-immigration; the party of all the people; all the ethnic groups. Do these differences, these popular images really exist? And if they do, are they worth it? I think they really do exist in the minds of some people."

Political events since 1957, at least for older Canadians, will not have changed much these images that I drew. Remember the Conservative behaviour in the flag debate or the Liberal commitment to "co-operative federalism" since 1962. Regardless of Walter Gordon as a Liberal and economic nationalist or George Hees as a Conservative and one who extols American investment in Canada, the Liberals still seem the more likely continentalists and the Tories more anti-American. The problem for a clearer definition of the parties is that these images are hunches about accepted myths. And whatever their validity, a wide range of positions is possible within the major parties.

Most of the notable academics who have analyzed our party system in recent years have been left-wingers, tending to see their hopes and frustrations in the rise, but not to federal power, of the CCF-NDP. Even elderly Frank Underhill, the retired Toronto historian who seems set now as a capital L Liberal was once an author of the Regina manifesto. Even George Grant in *LAMENT FOR A NATION*, despite its defence of John Diefenbaker, tends to be as much left-wing or rather, socialistic, as conservative. Certainly Grant is anti-liberal and anti-Liberal. This is worth mentioning, for aside from Underhill, and he is far from comfortable doing it, most of our party analysts have tended to see the Liberals as less than attractive through their many successes.

Brokerage Parties

Some of this is certainly reaction to the views popularized by the late R. M. Dawson (author of the trail-blazing tome, *THE GOVERNMENT OF CANADA*) and Principal J. A. Corry of Queen's. Sociologist and left-winger, John Porter, puts these views thus in *THE VERTICAL MOSAIC*:

"... two indistinguishable political parties are functionally appropriate for Canadian society. . . . party politicians as brokers of ideas selecting among those that are current in the society the ones that appeal to the largest calculable number of voters. . . . They arrange deals between different sections of opinion or interest groups, by working out the necessary compromises."

There can hardly be a worthy dialogue between a progressive and a conservative polarity when you have brokerage parties, that is mere "alternate" governments. Theory-builders like Porter or Gad Horowitz or C. B. MacPherson, have been impatient at the lack of creativity in brokerage politics. They have been severe, not so much with the theory, as with its thorough acceptance as justification for the kind of political system epitomized by Mackenzie King. Certainly, it is hard to breathe nobility into the way in which the Liberal Party managed in so much of this century to fill the centre and ooze well onto the left and right of our politics.

Professor Underhill turned towards the U.S. for inspiration after he gave up on a left-wing third party as the catalyst for brighter, constructive politics. He insists that we seek American examples, especially in sprucing our major parties with academics and intellectuals and enlightened men from the managerial community. He seems to believe that this would take one of the old parties to the left, another to the right. An older theory of Underhill's was that the tendency to one-party dominance in our federal politics results in the atrophy of the opposition parties. Then the needed opposition emerges from the provincial governments.

Professor Underhill took his belief that one-party dominance was the main characteristic of our politics so far that after the Diefenbaker sweep up in 1958 he thought the electorate had woken up from a long sleep, yawned, rolled over, and was going back to sleep on its other side. This did not follow. Discouraged at the inaction now gripping federal politics, the old historian hammers on the need for new leadership and more Americanization of our political methods.

Almost everyone who scans party history since Confederation spots single-party dominance and tends to be baffled in explaining our present variance. Could the last three federal elections become the pattern for

many years? Minority or near-minority government is not only unsettling; it is hard to explain after both the years and the theory of single-party dominance.

Regional Interests

Almost everyone notes the long history of parochial and regional tendencies in Canada. Rarely are national interests sharply seen or expressed. Rather the national interest is seen in a range of shifting compromises of parochial and regional interests which may be in conflict or vying for the same support. Thus art, skill, and nerve are needed by any politician who would seek and get power by putting together a mix of these interests. Crafty, ambiguous leadership is seen as a "sine qua non" for the successful party. Mr. Diefenbaker and Mr. Pearson would seem to have been short of these qualities.

Then everyone has noted the tendency of Quebec to plump for the winning side federally, or what it seems to feel is to be the winning side. At least the interpretation went this way after Quebec joined the Diefenbaker bandwagon in 1958. When it swung away in 1962, the older interpretation—what one might call the two-sided argument—came back into vogue. Quebec was really congenitally Liberal, largely because history gave it better memories of the Liberals and bitter ones of the Tories, and partly because the Liberals were once again the dominant party and Quebec wanted to be in with the dominators. This kind of analysis tends to take one in circles. The fair and accurate judgment of 1967 seems to me to be that Quebec really doesn't care that much what the party dominance in Ottawa may be. It has its much superior source of interest, excitement and power in Quebec City.

A corollary to any consideration of Quebec and the federal parties must be that each of the parties and almost all English-speaking federal politicians believe that Quebec must be kept in Confederation and that persuasion and understanding must be the means of achieving this, not tough talk or hard bargaining. Thus each party tries desperately for a pro-French-Canadian policy and stance. This reinforces their similarities. It means that on this great issue their differences consist of argument over details, not major propositions or theories. Occasionally, a bolder or more frustrated English-Canadian may wonder aloud or advance in his party caucus or grouping whether it isn't time to get firm with Quebec or to stop the erosion of federal power which Quebec's wishes seem to require. Invariably, he is hushed up, and if he persists, say like Ralph Cowan, the Liberal MP from York Humber, he is labelled a nut and largely isolated.

C. B. MacPherson is a socialist political philosopher whose conclusions about our parties are like those of John Porter. What MacPherson calls the quasi-party system is single-party dominance. Its explanation, he argues, lies in the absence of class conflict in our homogeneous, petit bourgeois society which avoids ideological issues and exalts compromise, moderation, and pragmatism. Thus with remarkable speed the third party, Social Credit, was shaken by outsiders and the mid-30's into a moderate, majority pattern in Alberta and B.C. soon after attaining power.

John Porter argues powerfully that class conflict can be exploited politically in Canada and that it should be if we are to bring meaning into our parties, or to develop recognizable differences between them, preferably on a left-wing versus right-wing basis. It seems that almost every-

one, even the practical men in the editorial offices of such cautious enterprises as the *Winnipeg Free Press* or the *Montreal Star*, wishes or believes he wishes, to have parties with distinctive programmes providing easily understood alternatives of policy. Yearly, Premier Manning of Alberta proclaims our need of a conservative party and a socialist party. He insists we should do away with the groupings of the present where two old parties embrace everything while slowly but surely creeping socialism seizes the country. After these declarations of Mr. Manning (who is much respected for both his longevity as premier and his good relations with corporate business) the editorialists comment favourably on his theme but generally suggest that the Conservatives should become "the" Conservative party and the Liberals "the" reform party, the rest disappearing into these parties or to the limbo they deserve.

The Resilience of Our Four Major Parties

If this apparent seriousness about the merit of conservative and socialist polarization seems silly to a reader, if he wonders why almost everyone wishes we could get a simple two-party system back, one has to answer him with the rather intuitive argument that Canadians like to have things tidy and clear-cut, at least in theory. If everyone, left and right, wants parties clearly left or right, why don't they emerge? Some of the delay is because no party, even Mr. Manning's party, really wants to be a party of the right.

Thus there is a tremendous amount of self-deception in our parties. Indeed, it is so thorough that it is my explanation for the toughness, resilience, and indestructible quality of our parties. Frankly, both Social Credit and the CCF-NDP have been around long enough to develop these qualities. To the majority of New Democrats their party is now the party of progressive reform, rather than the socialist party. Similarly, to the bulk of Social Creditors their party is a respectable, moderately Conservative party, not one of extreme monetary and fiscal reform.

So long as party men hold to their parties it matters little, especially to public edification, if our academics insist our party system lacks inspiration or falls short in giving us a choice or a series of choices. Their views (and mine for that matter) can give some useful insights on what our party system is like but so long as the bulk of politicians and their supporters know that their party is different and better, or if it isn't at the moment it was once and shall be again, then so long shall the present system and its general groupings continue.

John Porter argues that "The most significant characteristic of the two parties which have held power at the national level in Canada is the fact that they share the same conservative values." He went on: "It is not that Canadian social structure is so static that it has no imminent potential for dynamic politics; it is rather that Canada's basically opportunistic parties have not harnessed this potential in the political system. They have either ignored these basic social differences or covered them up in the pretence that they do not exist."

This is neat; but apt or not, one cannot see it as useful, at least as any prelude to action. I cannot see that the internal forces of Canadian society such as class consciousness or an exploitable antagonism to an elite or any sweeping religious tension is likely to develop and then to crystallize "basic social differences" and put a new vitality in our politics.

The prescription Gad Horowitz offers is more positive, perhaps the word should be more 'likely', than John Porter's. To Horowitz the hope of sensible politics must come from English Canada. Its fault is an acceptance of the Canadian mosaic as an ideal. The mosaic preserves nothing of value. Indeed, "it is literally nothing". The mosaic concept keeps us from a sense of identity such as our French-speaking compatriots have achieved. Horowitz is doubtful we can save our nation as anything unique. He's not unlike George Grant in his pessimism. But he has a bit more hope and much less regret over a golden past. Our means to salvation must be a self-conscious, nation-building emphasis on survival in the fact of Americanization. The first step is to retard Americanization so that English-Canadians can have a respite and in it realize they only need the will to create something valuable and viable.

It follows from Horowitz's thesis that (a) English-Canadian unity based on Ottawa is as necessary as French-Canadian unity based on Quebec; (b) that the source or inspiration of the movement must come from either the Conservatives or the New Democrats or both. It cannot come from the Liberals because they are too committed to the forms and beliefs of American liberalism. Both the logic and the power of the latter must deny and eventually smother our uniqueness with relative ease if it continues to inspire our ruling party.

I am very conscious that this discussion has been rather abstract and has ignored such topical questions as who among Fulton, Hees, and Hamilton, or among Hellyer, Sharp, et al, should or shall lead their respective parties. Nor have I been tempted to predict or argue out a major break-through for the New Democrats although this seems a slight possibility if they can see and seize the nation-building challenge.

The Main Point

My main point here is that none of the federal parties will fade away quickly, if at all. Nor is one likely to sweep all before it. Each has enough personnel and enough in funds and traditions and footholds in various regions that any disappearance or realignment, gradual or slow, is unlikely. The pressures of ascendant provincialism, the magnetism and repulsion provided by the U.S., and the old bane of the English-French division continue and seem certain to bedevill any logic in our party politics.

Will the voters not rebel and erupt with a landslide for some man or some party that promises a "new politics"? I cannot see anything new under the political sun. Unless . . . unless there is much more to the theme I began with, set out by Walter Lippmann. Technological change; research; the computer; programming; acute pressure on our resources; the triumph of secularism; the realization that our institutions are lagging and too inflexible. So there may be deepening chaos. It may make us turn to drastic remedies. We may respond by ditching our myths about our parties or what we believe them to be. But such an apocalypse seems years away. If I were making any prediction about the new messiahs our old parties will be presenting to the country in the next year, it would be that under an altered style and a more hep rhetoric their theme will be the ageless one of Canadian politics: my party has a place for anyone and everyone.

10. New Face of the City in Canada

HUMPHREY CARVER

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The Big Cities

All over the world people are congregating into big cities. For big cities are both the cause and the effect of a highly industrialized economy. The big regional city is a new kind of man-made landscape, the biggest thing that men have ever made, and it is in this environment that most of us must now seek our destiny, find release for our talents and imagination and discover how to live.

Though we are ourselves making the city, yet it sometimes seems like an odd place to have contrived. We sometimes feel like strangers within our own creation, or even like prisoners within a hostile environment. Did we really mean the city to be like this, with all its traffic and its impersonal standardized architecture and its ugly sprawl?

In discovering how to improve cities it is useful to consider the most profound motives in our lives. One would assume, for instance, that an important part of building a great city would be an exalted search for beauty. One would also expect that considerations of human welfare would direct much city-building effort at the needs of less fortunate members of the community. To Celebrate and to have Compassion, are specially sanctified motives. It is a fair criticism of the present state of our cities that we have not been very successful in either of these objectives. However, before commenting on how these aims might be better served, it may be well to try and understand what has actually caused the city to be what it is. Perhaps the present character of the city, however unsatisfactory, is the outcome of some other quite admirable and honourable motives that also deserve a religious sanctification.

Streams of Traffic

The most obvious characteristics in the new face of the city are the massive repetitions of architectural forms and the great streams of traffic that move within the city. We are surrounded by office blocks and apartment blocks and acreages of small houses that are all reproduced out of the same structural mould and made with stereotyped industrialized units. And everywhere people are moving in stereotyped vehicles within standardized traffic systems. There is a sameness and a lack of individual expression in all this that is much commented on in pejorative language. It's true that the visible face of all this is not very pretty and yet the explanation has its virtue. In the city, each individual is searching for his own independence and privacy and the discovery of himself. The attraction of the big city is that here you don't belong to anyone else. You are not a recognized part of a recognized establishment and community, as you might be in a small town; in the big city your mobility makes you free. The metropolis is a market for a great variety of jobs and opportunities; by travelling the freeway you can reach a place of employment in the East end or the West end of town. The house or the apartment you live in is in itself interchangeable and marketable because it's like thousands of others. So within this vast anonymous cellular context a man is free to come and go as he chooses.

Man's Home and Freedom

To accommodate this search for personal freedom it is the aim of city governments and their transportation engineers to provide a total network of routes that may bring a whole city region within the reach of a man's home and his place of work. And it is the national housing policy to try and provide a full supply of interchangeable housing, with a vacancy rate to ease the process of moves and shifts within the general stock of accommodation. Transportation engineers and housing administrators don't use the language of religion to explain that they do these things to serve what is sacred within each person in his private life-long enquiry into the mystery of his unique personal consciousness. But, in fact, that is the only ultimate explanation of why our big cities have become so big and why they are entangled in traffic routes and bursting with standardized housing. The city is a highly sophisticated machine to help man in the discovery of himself.

Flat-Chested

There is another point to be made in defence of this expressionless face of the city, a characteristic in which the present condition of cities is analogous with the present condition of religion. One could say that cities, like religion, are going through a process of being de-mythologized. In other ages cities were literally built around the symbols and myths of society: the dominant features were the temples and cathedrals, the palaces and monuments which were the expressions of divine guidance or imperial power. Such symbolic representations are now clearly irrelevant to the contemporary preoccupation with a more personal search for understanding. Even though it may be said that it is money we now worship, yet even the Banks and the Big Corporations which inhabit our largest office buildings no longer employ the imperial styles of architecture. They are hidden behind the faceless façades of skyscrapers, as anonymous as the people behind the windows of apartment houses.

All the arts of the city are consistent in this respect. Architecture, Painting and Sculpture in the city no longer offer representations of traditional myths and beliefs but are concerned with the artists' own materials and the private pattern-making of the designer. Portrait painting and portrait sculpture have disappeared because people are no longer representative of some class or order; one would not hang "Portrait of a Gentleman" in a split-level bungalow except for some iconoclastic purpose. Nor is there any artistic validity in trying to make the architecture of a suburban dwelling express the character of its owner if the owner is no more than a transient who will move on to another house in a few years. So this anonymous and unsymbolic landscape of the city is the genuine and natural environment of a mobile industrialized society. It is the inevitable consequence of our historic search for the free and unique personality of the individual.

The Warmth of the Kitchen

Behind this façade is the intimate life of man and woman and their children, conducted in unrevealing privacy. The affectionate warmth of the kitchen to which the children return from school, the inner corner of the bedroom where sentimental collections are kept, the enjoyments of colour and sound and ideas that are woven into a family's life—all these are hidden behind the number on the street.

This is the infrastructure of the new big city which first had to be achieved. And in spite of the criticisms, perhaps we have been reasonably successful in this. But because we are a society in transition that has thrown away its obsolete myths and symbols, we have not been so successful in the direction of glorification and celebration. How is this now to occur in the big city, the Secular City? If the arts are not associated with the worship of gods and princes, how are they to be used in the city, to lift our hearts and stir our emotions? This is a question to which we do not yet have a very clear answer.

Adventures in Architecture

There is now appearing in Canadian cities a quite new demand for creative expression in city-building. It is to be seen in the great popular interest in Toronto's City Hall Square and in the splendid proportions of the Place Ville Marie in Montreal and in corresponding celebratory civic design at the centres of several cities. It is to be found in some of the lyrical design on University campuses, notably Simon Fraser and Scarborough College. Here there are appearing completely new forms of city design that have a true emotional impact because they touch upon the real heart of our lives in the contemporary world. The most successful of these enterprises have occurred where there has been a total demythologizing; it is only where the old symbolic forms of Universities and civic buildings have been rejected that true expressions of our age have been liberated. No more collegiate Gothic and City Hall Romanesque. Incidentally it is interesting to note that many of these new building compositions have been designed with particular consideration for the climate, to provide both shelter and enjoyment of the weather. So it was, also, in the glory of the great Temples and Cathedrals and Palaces, where sunlight and shadow, water and stone, the materials of the physical world were composed in worship.

So far our contemporary urban society has only on a very few occasions succeeded in attaining a real beauty in these expressions of our ultimate motives and purposes. It is a period of immaturity and only step by step will town-planners discover a new language of city form. As we have noted above, the characteristics of the big regional city is the vast multiplication of standardized living places and working places. Somehow, within this context, there must be found opportunities for the arts of the city which capture the emotion and celebrate those motives which move us most profoundly. No one will lay down his life for a Shopping Centre. Perhaps nearest to our hearts are the schools and Universities where the truth is sought and the institutions of government that direct our lives in the secular city. Does this provide a clue for the future?

Compassion

Finally there is the motive of Compassion which should govern the way a great city is built and organized. To a great extent, of course, the concept of a Welfare State is itself part of the process of Urbanization and Industrialization; mass production is most effective when there is an equalization of incomes and benefits to create a corresponding mass of consumers. From these motives are derived the massive city programmes for schools and hospitals and recreation. Perhaps the most difficult part of this distribution of benefits has been the sharing of space itself—both

individual housing space and accessible open space. Since the whole productive *raison d'être* of cities is to crowd a very large number of people into a comparatively small area it is inevitable that the greatest pressures are exerted on the weakest members of any urban society. More poor people are continually being squeezed into the oldest housing where there is least space. To relieve these pressures there will always have to be compassionate public action in urban renewal and low-rental housing. No city can escape these consequences of its own growth.

EMPLOYMENT BY OCCUPATION

From the Bank of Montreal's Business Review for January, 1967

| | Average Number Employed in 1966 (thousands) | Share of Total (percent) | Average Annual Change 1961-66 (percent) |
|--|---|--------------------------------|---|
| All Occupations..... | 7,152 | 100.0 | 3.4 |
| Managerial..... | 669 | 9.4 | 3.6 |
| Professional and technical..... | 876 | 12.2 | 8.0 |
| Clerical..... | 1,007 | 14.1 | 4.6 |
| Sales..... | 480 | 6.7 | 1.5 |
| Service and recreation..... | 813 | 11.4 | 4.3 |
| Transport and communications..... | 403 | 5.6 | -0.2 |
| Farmers and farms workers..... | 552 | 7.7 | -4.2 |
| Craftsmen, production process and related laborers and unskilled workers..... | 345 | 4.8 | 2.7 |
| Other (including loggers, fishermen, miners and related workers)..... | 143 | 2.0 | 2.1 |

Urban Renewal

Canadian cities have not yet learned to accept the need for continuous public action in urban renewal and in providing better housing for low-income people. In the compassionate distribution of social benefits this is as essential as the provision of schools and hospitals and public transportation; and much the same kinds of community agency have to be organized and put into action. We are still going through the early confusing experiences of these renewal and housing programmes, with much screeching and squealing like the sound the old street-cars made as they turned each corner. No doubt a more sophisticated period is but a little way ahead.

Public Housing

The purpose of public housing is to try to close the gap between the standard of living achieved by the advance guard of an affluent society and the standard available to those in the rear. At first, in Canada, this appeared to be an aid only needed by those in the extreme rear-guard and by the stragglers supported by welfare. But as cities have become bigger and the pace of the advance guard accelerates, it begins to appear that there is a need for this kind of public service through a much wider range of income groups. If public initiative can really help to give better living space to a large proportion of city families there is no more reason to limit this service than to withhold services of public transportation, hospitals and schools. Compassion is not a motive to be reserved for the objects of charity; it has to be a more pervasive force.

The Saved and the Secular

In the fascinating theological discussion that has been generated by Mr. Harvey Cox's book "The Secular City" it has been suggested that

there is now to be a convergence of the sacred and the secular. It is in the city that man must try to work out the implications of his religious beliefs. The church and the city are not separate territories. They coincide. In a very sketchy fashion it has been the purpose of this article to suggest three ways in which this working out might occur. The central emphasis is on the release of the autonomous, enquiring and creative individual. This is the centre of the triptych. On one side is the art of the city in exalting people to Celebrate and glorify with the imaginative use of the material universe around them. And on the other side is the Compassion that holds together the people of the city.

VI

CANADA AND YOUTH

1. The Young View: Wanted — A Canadian Identity

JAMES LAXER AND ARTHUR PAPE

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(Toronto, Globe and Mail, August 16, 1966)

Government by Stalemate

Canada's Government, one that is supposed to set national policies, has evolved a system of rule by stalemate. Few will challenge the assertion that Parliament, especially under the Liberals, seeks only to maintain social peace, a policy that makes government a co-ordinator in the dominance of corporations.

Because federal administrations in Ottawa have operated under the shadow of official Washington and have not challenged U.S. economic inroads, Canada's governments have increasingly acted the part of colonial caretaker regimes.

Lester Pearson is not the first Liberal Prime Minister to act more as a diplomat than as the head of a sovereign government. Since the time of Mackenzie King, the Liberals have looked upon federal government, domestically and in its foreign relations, as mainly a task of diplomacy. Mr. King, more concerned with retaining power than with action, believed that the Prime Minister's job was one of bowing to the winds of political influence. It is not surprising, therefore, that he and his successors were most responsive to the prevailing wind from the United States.

Cites Divisions

The King-Pearson style of government cites regional and social divisions and Canada's French-English dichotomy, as reasons why vigorous national direction is impossible. Certainly, Liberals are not alone in observing that Canada was formed out of a collection of local tribes, who value their autonomy and made federal co-ordination difficult. But it has been the Liberal Party, more than any other, that has built its power on the division between Canadians and has used these divisions as an excuse for inaction.

The solution to our problems never has been a homogenous country, or, as the Conservatives have called it, unhyphenated Canadianism. Canada has two nations, one of them a French fact, the other a polyglot collection of English-speaking communities.

Autonomy for these groups is the only basis for Canadian existence. But succeeding Liberal Governments have not educated Canadians, especially young Canadians, about the nature of their country; nor have they evolved policies to assure the survival of its parts.

Merely turning to Canada's other political parties will not bring young people significantly closer to adequate national policies.

The Conservatives, though led by a man probably destined to become part of Canadian folklore, John Diefenbaker, offer the slogans of independence from foreign economic domination, but few policies that could make it possible.

The New Democratic Party perhaps does offer the most hope. But fearful of offending the powerful U.S.-dominated trade unions and possibly upsetting its working-class vote, the NDP is likely to flirt cautiously with the issue.

The failure of Canada's parties to counter the trend toward continentalism has assured the continuance of old social problems and has caused new ones.

Traditional imbalances in the economy have been increased. While the West, with its abundant primary resources is finding new levels of prosperity, the Atlantic region and the rural sections of Ontario and Quebec are still poor.

The country's economically deprived regions have the most long-standing grievances, but, paradoxically, they have failed to organize significant political opposition and have been the slowest to abandon the two-party system. In fact, it has been in the urban centres—the areas most affected by the new continentalism—that social malaise and consequent dissent has grown.

With the gradual disappearance of an independent Canada, the problems as well as the material benefits of the Great Society imported from the south have appeared. Over the years, Canadian adults have learned to live with this new style of life, but young people have not yet come to terms with its values and they have few vested interests in it.

As well, they must cope with the problem of being citizens of a country unsure of its identity and unable to show its youth what being a Canadian means. As a result, young people suffer from their nation's incoherence.

There are many young protest groups today, but more than in other areas, discontent exists most consciously in and around the universities.

In the past five years Canada has witnessed the beginnings of a movement among youth that has campaigned against nuclear weapons for Canada, supported U.S. civil rights activists, held teach-ins and sit-ins on Vietnam, that has campaigned for free university education and a student voice in determining university policies.

Student Action

Student action on this scale is a phenomenon in Canada. It involves a variety of groups with different aspirations. In terms of evolving opposition politics on a significant scale, these groups have not advanced a great deal.

But around the student activists a coherent political and social programme is emerging. Such a programme has as its core an idea of radical democracy—a search for political, social and economic institutions that give people the power to make the decisions that shape their destinies.

These young people, however, are not likely to work through existing institutions, either political parties or voluntary organizations.

For the most part, these groups have already come to terms with the Establishment. Some of them, the trade unions, for instance, were born out of social protest movements and, having attained their initial objectives, are satisfied to remain where they are. Others, made up of middle-class people who wish merely to tinker with obvious social outrages, are not likely to broaden our concept of democracy.

Failure of Traditional Nationalism

If recent experience in Quebec is any guide, this search for a new democracy will involve a rediscovery of Canada. Traditional Canadian nationalism offers nothing to today's youth. It paints a land of independent-minded, rural Britons too wise to go along with Yankee folly, and calls it Canadian history. It is nothing more than a yearning for days that never existed.

VITAL STATISTICS

(Weekly Bulletin, D.B.S., February 3, 1967)

Births, Marriages and Deaths—Births registered in 1966 decreased by almost 33,000 from 1965, marriages rose by about 9,500 and deaths increased by slightly more than 1,000. Estimates based on records filed in provincial offices indicate that approximately 386,000 births occurred in Canada in 1966 as compared with 418,600 in 1965. Annual births for the country have been declining steadily from the record high of 479,300 in 1959. Final 1966 national birth rate per 1,000 population is estimated at 19.4, the lowest rate ever recorded.

Marriages in 1966 were estimated at a record 155,000 as compared with the previous high of 145,500 in 1965. Final 1966 returns are expected to be higher than a year earlier in all provinces. The marriage rate per 1,000 population was estimated at 7.8, up somewhat from the 1965 rate of 7.4. 1966 returns are expected to be higher in all provinces than in the previous year.

The best of the traditional nationalists and today's political youth share only a hope for freedom and dislike of empires. The old political leaders appeal largely to a generation that is disappearing, with programmes that describe an economy hopelessly in the past.

The present economic elite of Canada can never have any interest in challenging the continentalist drift of the economy; therein lies the futility of former Finance Minister Walter Gordon's attempt to convert Toronto's Bay Street to Canadian nationalism.

The elite, comfortable in the U.S.-dominated Great Society, is attracted by the short-run gains of going along with the Americans. It

is not tempted by the greater power and more substantial profits that might be had through a struggle for economic independence.

It is this failure of will that underlies our inability to repatriate our economy. Although there are no universally accepted plans to do this, many approaches have been developed. They have not been tried because those with power in Canada have no strong motivation to do so.

Only a broadly based opposition movement that really wished to repatriate our economy would undertake this task and it is this that interests young people.

The past year has seen the beginnings of student-initiated community projects in Canada. Young people have gone to live among the economically and culturally deprived, helping to organize them so that they can have a voice in decisions that affect them.

There are also indications that young people will soon organize for a voice in the communities that affect them most—the high schools and universities.

New Power Centres

Such efforts are the beginnings of action to create new centres of power at the base of society. They are directed toward decentralizing power by carving out major areas in which citizens can directly participate to decide community issues. They are aimed at creating the base needed to support federal institutions that can co-ordinate economic and social policies designed to safeguard community decision-making.

Groups engaged in such action could be among those that will form an independence movement for Canada. Such a movement could include a broad coalition of Canadians of many backgrounds. Those tied to Canada for reasons of tradition and those who reject the Great Society in our midst could form its basis.

Perhaps paramount in such a coalition will be the Canadians of the younger generation, inside the universities or out, who have no vested interest in the U.S. branch-plant system and for whom outdated political loyalties have lost their appeal.

2. The Overloaded Campus

JOHN T. McLEOD

(Saturday Night, Toronto, October, 1966)

Students' Complaints

It is less than two years since students at the University of California at Berkeley rebelled against their administration and staged a dramatic strike. The eruption caused almost 1,000 undergraduates to be arrested, but it also brought necessary reforms and the resignation of the president of the university.

Something similar could happen in Canada. The recent Duff-Berdahl Report on university government, sponsored by the Association of Universities and Colleges of Canada and the Canadian Association of University Teachers, warns that direct action by students is increasingly likely in our larger institutions unless students receive more consideration and a greater voice in college administration.

What are the students' complaints? They feel that our massive organizations of higher learning have disappointed them, cheated them, even ignored them. The reasons underlying their frustrations are complicated but identifiable.

For a start, the intimate little universities which were the norm in Canada fifteen years ago have been swamped by sheer pressure of numbers. Enrolments now range from ten to twenty thousand students making the university a bigger community than many towns from which the students have come. Within the inviting ivy-covered walls lurk not the kindly old scholars of legend but intimidating bureaucrats who attempt to cope with the mob. During the autumn registration scramble there are countless forms for the student to fill out, innumerable courses and options to select from an incomprehensible calendar, timetables to arrange, IBM class cards to shuffle and deliver to unknown functionaries in cunningly concealed offices. The youngster wonders whether this is a place of learning or a nightmare out of Kafka. Numbers dominate the whole process.

Illusions Shattered

But there are more illusions to be shattered. Freshmen usually enter college with naive and exaggerated expectations. In many cases they have already been embittered by previous encounters with the education system. They see their arrival at university as a blessed release from the tedium of high school. Teachers in the high schools have burdensome problems, heaven knows, and I wouldn't pretend to be an expert on secondary education, but it is alarming how many of the students (particularly the brighter and more imaginative ones) look back on high school with irritation and disgust.

This again is due to numbers. When everyone assumes university education as right, there must be some criterion, and departmental examinations with their final percentages are the earliest method of selection by the universities. This results in the most common gripe of students: that the plodding drudge blessed with total-recall of detail has the advantage over the more thoughtful, venturesome student who spends his time reading around and beyond the set texts. Naturally the venturesome student assumes that university once attained will afford him mental and spiritual liberation.

Orientation Lecture

At his first university class, however, the freshman scuffles to find a seat in the last row of a vast lecture theatre where he can stare at the backs of two hundred necks, beyond which appears a grumpy man in a business suit and a button-down collar, the professor. From the back row our student can't quite discern the face or catch the name, but the presence says the the course is Ethical Socio-Dynamics 120 and the required books cost twenty dollars. "By Thursday you must read Chapter 1 of Wayne, Chapter 3 of Shuster, and be ready to hand in a five-page essay. Keep your minds and your bowels open. Familiarize yourself with the library, the psychiatric counselling service, and the student-loan department. Good luck." End of "orientation" lecture.

The student begins to wonder whether he's entered a community of scholars or a mob scene for a Cecil B. deMille movie. However, he trots

off obediently to the library in search of the recommended readings. Another blow awaits him. He finds that the library has only ten copies of the book he needs, and there are 200 students expected to read it by Thursday. Can the librarian dig out some alternative readings? No, the overworked and underpaid library staff has no time for that. Could he go into the stacks and browse for himself? Sorry, no; only seniors and post-graduates are given stack passes. The library could scarcely function if thousands of students constantly wandered among the shelves. Perhaps his professor could help him?

But the professor is not available. He's attending a meeting of the curriculum committee, or teaching a graduate seminar, or catching a plane to Zambia on a consulting job.

Alienation

By now the forlorn freshman has begun to appreciate the meaning of that fashionable term "alienation", the sense of helplessness in the mesh of the unfeeling organization, of isolation from human contact. It will only be a very short time before he can recite his beefs against "the system" with all the exaggerated, bitter cynicism of a senior: the quality of lectures is often unimpressive, the professor is unavailable for consultation, library recourses are inadequate, essays come back marked with only the most brief and unhelpful comments. Much of his instruction in tutorial groups comes from inexperienced and harassed graduate students, fees are too high, residence accommodation is expensive, overcrowded, and lacking civilized amenities. Worst of all, many undergraduates see both administrators and teachers as aloof, bureaucratic, impossible to "get through to".

An Impasse

The situation described is not yet typical of all universities across Canada. But the basic political decision to let it become common has long since been taken. The assumption that only an intellectual or social élite should go to university is no longer politically viable and so pressure will be applied to all colleges to take more people. The situation could therefore worsen rapidly, becoming desperate in many of our major universities.

When you ask faculty members what can be done, they reply that the toughest problems faced by students are simply the converse of problems faced by professors. Students demand, and deserve, more of the instructor's time. The catch is that time is simply not available.

A professor is apt to teach ten hours per week in the classroom. He needs at least four hours to prepare each of these one-hour sessions. And he probably has to spend twelve hours a week marking essays or checking lab. reports. If the professor has a total of only a hundred students in his classes, a curt fifteen minutes with each student would pile on another twenty-five hours to his weekly schedule. With the best will in the world, it's not possible.

The Professor's Dilemma

The professor's schedule must also include large chunks of time for departmental administrative duties, lecturing to extra night school or extension courses (not to mention public speeches), writing letters of reference and scholarship applications for students, plus his own professional correspondence. Admittedly there are lazy academics who cut cor-

ners as well as devoted teachers who extend themselves, but a work week of fifty or sixty hours is not uncommon. By that time he's too pooped to walk to the Faculty Club bar, and he still hasn't found one minute for essential reading to keep up with the flood of current publications in the subject he professes, let alone time to think.

Moreover, professors attempt to work under physical conditions which no business executive, however junior, could accept. Apart from having no tax-deductible expense account, the academic is accustomed to working without a filing clerk, receptionist, typist, photo-copier and, wondrous to relate, often without a telephone. Do you know even a minor corporation executive or salesman who hunts and pecks to type his own letters?

Both in term and out, the professor is also in heavy demand to do extra work off-campus. Far from fitting the popular image of the vague, absent-minded layabout, the academic of the 1960's is more typically a brisk, highly skilled expert whose knowledge is in continuous demand in the marketplace. The scholar's technical expertise is eagerly sought by business, industry, and all levels of government. Royal commissions, commercial research projects, consulting work, and the communications media constantly tempt him with fat fees and make further inroads on his time.

Extra Income

Nor is it easy for the academic to resist the lure of extra income, for the scholar, like almost every other worker regards himself as unpaid. He can point to several scholars with Oxford or Yale Ph.D.'s who began teaching at McGill or Toronto in 1952 for the princely sum of \$2,900 a year. True, those scandalous days are gone forever. Salaries have bounded higher and most professors now live tolerably well, but academic wage levels remain relatively low. In the fierce competition with industry for scarce intellectual talent, the university's financial position is decidedly weak. Today's academic will enter the profession at a wage between \$6,000 and \$8,000. Latest available figures indicate that in 1965 the median annual salary of full-time Canadian university teachers was \$9,450. According to DBS statistics, that's about two-thirds of the earnings of the average lawyer, and well under half the income of the average Canadian M.D. Small wonder that many of Canada's best brains have moved to industry or to the United States in search of higher standards of living.

But the essential point of this doleful lament is *not* that the professor needs help; he does, but he's used to adversity. The point is that the shameful lack of time, money and physical equipment available in Canadian universities causes productive research to lag, causes the quality of education to be debased, and—here's the real nub—causes the students to suffer.

While he recognizes the plight of the undergraduate, the professor can do painfully little to help. Instead of devoting more time to informal instruction, commenting on essays, listening to, arguing with, and stimulating his charges, the teacher is sorely tempted by the pressure of his duties to *reduce* the number of hours spent on lecture preparation, marking, and talking with students. And so the undergraduate's sense of alienation is intensified.

What Can Be Done?

There's not much the frustrated student can do except drop out or succumb to the feeling of helplessness. Or protest. Canadian students

appear more cautious and passive than their American counterparts, and no one *wants* riotous demonstrations, but imitations of the Berkeley strike are by no means unthinkable in Canada. Similar emotions exist. Five years ago I used to tell freshmen that their problems were largely political, that they ought to act through responsible means to bring pressure to bear on public opinion. They laughed. They thought I was kidding.

The students of 1966, however, are different. Undergraduates are now prepared to march, present briefs, sit-in or picket at the drop of a nuclear disarmament button. Through their experience in anti-Vietnam and civil rights movements, they have found that demonstrations do make an impact on the press and the public. It should surprise no one if students become increasingly clamorous in their demands for a better deal.

New Universities

Meanwhile, determined efforts are being made to improve conditions before the lid blows off. New universities are being created in all parts of Canada to cope with the burgeoning student population. Existing universities are trying to recruit larger faculties so that the student-teacher ratio can be reduced. Many institutions have begun to expand their residential facilities and to decentralize their organization through the development of more intimate colleges. Scholarship and bursary programmes, as well as government grants to institutions, are creeping toward at least the subsistence level. Both student and faculty organizations have voiced demands for representation on academic policy-making bodies, including senates and boards of governors. "The sense of unease is just as strong in the faculty as in the student body", says Professor C. B. Macpherson, chairman of a University of Toronto committee studying undergraduate discontents. "We want to improve the academic community by increasing student participation."

Higher education must be quality education or it is a hollow sham, and in education as in all things, quality is expensive. Compared to any of the top twenty American universities, Canada has not one single institution better than second rank, or shabby genteel. There are, for example, nine American universities whose annual expenditures on research *alone* exceed the total operating budget for *all purposes* of Canada's largest centre of learning.

CANADIANS AND THEIR EDUCATION

(Canadian Welfare Council Brief)

Of Canadians aged 5 and over, 27.4 per cent are in school and the educational level of the others is: 4.1 per cent, no schooling; 31.7 per cent, elementary schooling; 32.6 per cent, high school; 2.2 per cent, some university; 2 per cent, university degree.

Money

Money will not solve all the problems of academia, but it is essential to rescue our universities from their present financial straits. In 1963-64 Canadian universities spent \$435 million, with 63 per cent of their

revenues derived from federal and provincial governments, 18 per cent from student fees, and 19 per cent from gifts, endowments and other private sources. The Bladen Commission on the Financing of Higher Education has projected that by 1975-76 minimum annual requirements of Canadian universities will total \$3.7 billion, and many authorities regard this estimate as conservative.

Massive investment in education is imperative for many reasons, two of which deserve emphasis. Everyone knows that the more education an individual achieves, the higher his income is likely to rise. The same holds true for nations. Economists insist that the most dynamic factor underlying recent economic expansion in North America has been investment in education and know-how. The Second Annual Report of the Economic Council of Canada states that "education makes a direct contribution to economic growth, both of increases in the standard of living and in productivity. . . . Differences in average educational attainments appear to be an important element in the difference in living standards between Canada and the United States." We are poorer at least partly because we spend too little on brains. Investment in education yields impressive returns through the higher wages and productivity of trained workers, the new industrial techniques which originate from skilled minds, and the constant expansion of the nation's storehouse of knowledge. In short, education pays.

National Enrichment

More important, the cultivation of the mind quickens and enriches our whole national life. Lacking educational excellence we may be big, but not civilized. Only a vital intellectual community can provide those invaluable qualities which bring true greatness to a society—the stimulus of disinterested intelligence, fresh observation, analytic insights, free speculation, radical criticism, creative innovation. Without these qualities life becomes dull and squalid. Socrates hit the mark when he said the unexamined life was not worth living.

But we all remember how the Athenians rewarded Socrates.

3. In the Company of Young Canadians

TIMOTHY PLUMPTRE

(Toronto Globe and Mail, Jan. 12, 1967)

Some Toronto Projects

A young man gives up a steady, well-paying job in a bank to stand on a street corner for three weeks in Toronto's Cabbagetown. He talks to people, gets to know some by reputation, others on a personal basis. He lives in the area although he is not sure his presence will ever serve a useful purpose. But he stays.

Torben Angelo, 23, is a member of the Company of Young Canadians, the organization spawned by the Pearson Government 20 months ago to work on programmes to set up co-operative projects in such fields as education and community development.

In Toronto's Yorkville district another Young Canadian, David DePoe, 22, walks the streets, talks, and listens. He says: "Yorkville is sort of the vanguard of a lot of new things. It seems to strike a responsive chord

in all kinds of young kids: it's a symbol of a lot of new ideas about how you lead your life."

What DePoe hopes to get is a firm idea of what the young people in Yorkville are after. When he finds out he will try, with the help of the CYC, to show them ways of realizing their goals.

There are 12 company volunteers in Toronto, ensconced on the first floor of a rambling red brick house on Admiral Road. Across the hall from the CYC offices a baby howls and thumps its toys on the floor. Inside the three rooms that house the offices, the sounds of the domesticity are heard and ignored. A new telephone exchange clicks busily as a stream of people flows in and out.

Always an Answer

For the visitor who wonders what is going on there is always an answer. "The rationale (behind the company's work)," says regional co-ordinator George Martell, 26, "is that decisions have to be made by the people who live them." He sees this policy as applying to the volunteers in their relationship to the company and in the company's relationship to the communities in which it works.

The Toronto volunteers have been in the city 21½ months and their projects are still embryonic. Four young men, including Angelo, are doing what is called detached youth work in Cabbagetown. They live in the community and try to build relationships of trust with the inhabitants, hoping ideas will be suggested to them as to how they can be of assistance. They are especially interested in younger people. "People just don't know how to deal with youth in Cabbagetown," Martell says.

"These kids don't want to know who you are; they want to know who you're not," Angelo says.

Three girls, two from the Prairies where they were attending high school and one French Canadian from Hull, Que., a former civil servant, are working at St. Christopher House with the children of immigrant families. Mostly, they have been watching what is going on, but now there is talk of establishing a special nursery school where the native languages of the children will be spoken.

Another girl from the company has taken a special interest in women's prisons and reform schools, and is studying and visiting them, hoping to be able to suggest improvements.

Background and Problems

Company projects such as these are generally suggested by some local group. Knowledge of the background and problems of an area is gradually accumulated and a volunteer is sent to live in the area so that he will become familiar with the situation. "We end up finding 35 problems and trying to assess which one is the relevant one," Martell says.

Ideally, the volunteer is never crucial to the continuance of his project but tries to help communities help themselves. Volunteer Patricia Carisse, an attractive brown-haired girl with a ready laugh, says that when you join the company "you're going to be a telephone operator: you're going to connect people with one another."

The company feels a volunteer should not fear that errors will cost him his job. (It does not, incidentally, regard marching in peace demonstrations as an error.) Volunteers (who get less than \$2,400 a year and

are not officially civil servants) and staff (who are civil servants and earn comfortable salaries) entertain a powerful belief in a democratic system in which a man is never a number and everyone's opinion counts.

The dialogue goes on endlessly between volunteers presenting their ideas, asking questions, and staff members making suggestions, seeking professional advice, doling out funds where needed, keeping volunteers in touch with what's going on elsewhere. Talk is a big word in the company vocabulary, since decisions are made by constant consultation. The question that remains unanswered is whether this organizational technique is leading to democratic paralysis.

The Constant Talk

Community is the other company word. Members feel they are grappling with problems that others are merely talking about: alienation of man from man, disintegration of community, technology and the machine undermining human existence. In the decline of the community, members see the source of many social problems, and many of their projects are intended to help, at least in a small way, to reassert a sense of community and, with it, a sense of personal identity for the inhabitants. The overtones of their philosophy are strongly Kantian: man is always an end, never a means.

The company beliefs and methods are being applied to a number of projects outside Toronto. In Keelerville, a community about 50 miles south of Ottawa, the company scored rapid results. One reason may have been that the volunteer, Brian Woollorton, has a background in engineering and agriculture. According to James Littleton, co-ordinator for the area, Woollorton rented a house, became acquainted with local people, and got some tools to help people with mechanics and woodwork.

Experimental School

The company's aims are perhaps best embodied in a project known as the Everdale Place, an experimental school located in beautiful rolling farmland near Hillsburgh, about 50 miles northwest of Toronto. Strictly speaking, the Everdale Place was not originally a CYC project: it was established before the company became operational by a group of teachers from the Prairies. All six Everdale teachers are now company volunteers.

The school publishes a descriptive two-colour, hand-printed brochure, entitled *The Everdale Place: a school community where children learn what they're ready for in an environment they help to create*. The teachers feel existing public and private educational systems are grossly inadequate to a child's needs. Children, the pamphlet says, "are not educated in public schools—they are processed . . . In school their education is largely a matter of instruction, not of discovery. They are herded in large groups, graded constantly, timetabled, filed and packaged."

The Everdale Place is designed as an alternative to conventional schools. Discipline is minimal. A child is encouraged to pursue his natural interests instead of being constantly told what is important. Contact with the staff is constant and personal. A natural country environment is provided not far from a large city: the staff makes an effort to familiarize students with both rural and modern electronic life.

Teachers are as concerned with the emotional well-being of the children as they are with academic achievement. Courses in the traditional subjects are offered: the content of the courses is similar to what is taught at conventional secondary schools.

The CYC pays the teachers a nominal salary and contributes \$5,000 toward the operating costs of the school; the rest of the \$60,000 budget comes from donations and from student fees, which are a rock-bottom \$1,000 for 10 months, including room and board for the children during the week. The student body is small: only 17 this year ("we could have had 30," says a staff member, most of whom are young teen-agers). Among the students are the children of three University of Toronto professors.

Like most company projects, the school is not without problems. The staff, which continually encourages parental participation to help overcome difficulties, tends to be bluntly realistic. Class attendance is not compulsory, and only four students are attending most classes on a regular basis. There is some "borrowing without asking." "There are some students we are worried about still—they can be very fragile," says history teacher Robert Davis, who has an MA from Cambridge.

External Circumstances

Like other members of the CYC, the school staff is concerned that children should be able to view the world realistically and live a meaningful life in it. They feel their students are becoming more introspective, less likely to blame their failures on external circumstances. Hostility is not repressed but aired and discussed. One child used to talk constantly of the good times he had up north, yet during the Christmas break he asked if he could come back early because he was bored.

Look at Himself

When asked what they think of the Government's idea to set up the company, the response of the members was electric. "It's a miracle!" Davis says. Martell's face lights up: "I'd like to get on TV sometime and say the Pearson Government has acted more courageously on this than any government in the world."

Toronto volunteers were reserving judgment on just how useful they feel the company is at present. "The man on the street wants to gauge results by standards he can understand. Other kinds of things happen in the company which are tremendously difficult to assess by North American standards," says volunteer Pat Carisse. David DePoe, working in Yorkville, ponders, "I'm undecided at the moment—I'm waiting to see what happens. I hope it's got a future."

4. The "New Left" in Action as Others See It

DOUGLAS FISHER, *Toronto*

(*Canadian Dimension*, September-October, 1966)

Someone in the staff of the Company of Young Canadians invited me to spend four days among the first fifty volunteers in their last week of training at a small camp resort on the coast of Nova Scotia.

I have shared, I think with many citizens, a mild enthusiasm for the company. I was prepared, I think like many others, to become a strong supporter of the company. Its objectives, set out in the act passed by Parliament a month ago are succinct and worthy: ". . . to support, encourage and develop programmes for social, economic and community development in Canada or abroad through voluntary service."

Captured by the New Left

What upset me? What confounded me? In a nutshell, the company has been captured by the spirit and methods of the New Left. It's an impressive victory.

The contract entered into by a volunteer sets a 2-year period of service; it provides for an allowance to cover living costs plus \$35 a month. The first group is roughly half and half in sex distribution.

I was told (I saw no statistics) that many of the volunteers are high school and university dropouts. In terms of geographic origin they are a good country-wide sample, with the majority coming from the central provinces.

The remarkable things I missed, the characteristics I have usually found with other young people, were several: curiosity, an interest in politics or economics, a willingness to listen, a desire to organize.

I found out why very quickly. Although they had been together for four weeks, the volunteers had chosen no leaders, had developed no formal structure, assigned no responsibilities. This is deliberate. They do not choose to impose structure or organization or responsibilities upon themselves nor do they intend to do so in any of the projects they will be tackling.

You see they do not believe in majority decision or parliamentary procedure. Their key words are "consensus" and "caring" and "loving." Repeatedly, when I would make some suggestion about skills or techniques or methods I would be told that this implied "materialism" or "competitiveness," that I didn't care enough for people.

Permissiveness

A consequence of the consensus approach is permissiveness of an unusual degree. In fact, I was told by many volunteers individually that the Canadian Indians have the right approach for the troubles we face in these times. They were seen as non-competitive, group-oriented, non-aggressive, released from the bounds of the calendar and the clock. The volunteers like the idea of the 24-hour day, caring every hour of the day, being available all the day, but abhorring office hours.

The volunteers had caught the spirit thoroughly for rarely more than half showed up for any activity, even for breakfast. They hitch-hiked the nearby roads or swam or sunned or discussed.

Politics Shunned

Politics, even more, politicians, are anathema to the volunteers. Most of them seem to have been amused or disgusted with the Commons debate which has led to the creation of their company. All political parties shared in their rejection. Partisan activity has no place in their values. It seems to be a denial of loving and caring.

A further belief of the volunteers is that the sickness of society is more manifest in the exploiters than in the exploited. Who are the exploiters? The middle-class, the politicians, the men and women who staff schools and government departments — all bureaucrats.

When I asked one young lady who will be working with Indians and Eskimos if she had talked with any experts in the field she wrinkled her nose and said: "Never. They've been oppressing the Indians and Eskimos for a century. They'll be my enemy."

NOTE: See also report of Youth Committee on Christian Presence by Nancy Hannum, page 203.

VII

TRENDS IN THEOLOGY

1. *The New Theology*

PROFESSOR DOUGLAS J. HALL

(Department of Systematic Theology, St. Andrew's College, Saskatoon)

Introduction

The first question that should occur to the reader of any article on, "The New Theology," is: *What* new theology? All too frequently it is assumed that we have to do today with a theological product which is both singular ("the") and "new". In fact, however, the present theological scene is marked by considerable variety and it is not all radically new. In his recent book, *20th Century Defenders of the Faith*, Alec Vidler says that "As we come nearer to the contemporary scene, it becomes more difficult . . . clearly to identify any one fashion, mood, school or train of thought as characteristic of the period, and *a fortiori* to find a satisfactory title to denote it."¹ Certain common interests or tendencies may be recognized amidst the complexity; but we should not be so anxious to discover general emphases or dominant trends that we overlook the variety. For, as this article will seek to show, while it is possible to distinguish areas of concern which receive attention from every responsible theological viewpoint, it is not possible—not yet—to find the sort of consensus, or the dominance of one particular point of view, which would warrant the use of the definite article in the popular slogan, 'the new theology'.

The variety—perhaps confusion—of contemporary theology is symbolized in the use that is made of the writings of one of its key figures, Dietrich Bonhoeffer. In his famous poem from prison, Bonhoeffer asked: "Who am I?"² Some say I am this, some that. I myself say both this and that and something else again, depending on the time and circumstances. Ultimately, he said, I don't know who I am. Only God knows.

But now everybody knows! Bishop Robinson, for instance, knows that Bonhoeffer is "the John the Baptist of the New Reformation."³ For others, he is essentially a Barthian . . . or a Bultmannian . . . or a bridge between Barth and Bultmann. Some perceive in him the arch-conservative, while the notorious death-of-God theologians claim him as the first apostle of the Gospel of Christian atheism. One is reminded of the poem about the ten blind men and the elephant!

Significance of the Context

A factor often disregarded in analyses of the present theological climate is what we may call the significance of the context. In spite of the obvious fact that we live in a world which daily becomes "smaller", it is still the case that contexts vary. By context I refer not only to the geographic or cultural framework but also to theological influences informing the background of a group or an individual. Naturally, the cultural and theological factors are usually compounded.

An example will help to clarify what is intended here: When the Anglican Bishop, J. A. T. Robinson, predicts that "if any text proves central to the new Reformation . . . it will be John 14: 9: 'He who has

seen me has seen the Father'"⁴, he has not offended or surprised any Christian who finds his roots in the continental Reformation of the 16th Century. But evidently he has offended a great many (and also relieved many others) who have always understood that belief in Christ requires a prior acceptance of the God "up there" or "out there." In this, though not in every respect, the so-called "new Reformation" may be a belated visitation to Anglo-Saxon shores of certain emphases which were heard in Europe four centuries ago—at the time of the Protestant Reformation—especially the Christocentre emphasis and the concomitant disavowal of "the god of the philosophers."

Some Common Concerns

Bearing in mind both the variety of current theology and the significance of contexts, we may single out three issues which occupy the attention of contemporary Christian thinkers. These relate to the doctrines of God, of man, and of the Church. Needless to say, other issues would have to be included in a well-rounded survey of the theological dialogue today; but I take these three as being paramount.

Doctrine of God

Quite obviously, something is happening today to the *doctrine of God*, and it is particularly noticeable in the Anglo-Saxon world. What seems to be happening is that metaphysical concepts of the divine Being are being seriously challenged. It is questioned whether modern man does or can give credence to a God whose existence is 'arrived at' by the traditional philosophical arguments (God the First Cause, Source of purpose, etc.) or accepted 'on faith'.

This is not a new phenomenon. Even though it is new to many people and contains some novel elements, it is part of a whole historical process, the seeds of which were sown with the Protestant reformers' rediscovery of the Biblical God. And it became a more prominent motif in theology when, under the impact of the natural sciences, man began to understand himself and his world inductively. The protest of the so-called "neo-orthodox" movement against 19th Century theology was, in important respects, a protest against the metaphysical God in theological Liberalism. When Karl Barth began to shout that "God is God, and man is man," and to quote Kierkegaard's dictum concerning "the infinite qualitative distinction between God and man", he was not (as is sometimes alleged) opting for a return to a transcendent God reminiscent of Deism. He was crying out, rather, against the God who had become so integrally bound up with 19th Century man's worldview that He was no longer recognizable as the God of Abraham, Isaac and Jacob, i.e. the God who, against all religious and metaphysical preconceptions, reveals Himself in history—inductively!

Now, the present 'de-metaphysization' of God (getting God out of the otherworldly, metaphysical sphere) prompts many different responses. I will concentrate on two: On the one hand, it elicits the response which says (in effect), "God is dead; long live *God*." On the other hand, it begets this reaction: "God is dead; long live *man*."

The first response cannot see modern man's view of the metaphysical God or the God of "religion" as a positive gain. All through the writings of Harvey Cox and William Stringfellow, for example, one can hear a hallelujah: Thank God, that old Greek god, that god of the natural man, is at last on the way out! He has plagued the Church for centuries.

Thank God, modern man is becoming a-theistic! But for this response, the end of the metaphysical God by no means implies the end of God. It is rather a clearing away of the rubbish, so that the God who *is* God can begin to be heard. And when He is heard, He is heard as One utterly different from "the god of the philosophers"—far more "human" but also more "hidden". For He is heard in and through this *man*—a man who, so far as "the wise and prudent" theists are concerned, could only possibly be understood as the antithesis of God: a weak, suffering, dying man, in relation to whom the omnipotent, omniscient and immutable First Cause seems utterly remote.

"God is Dead"

*The other response is quite different. God is dead; long live man. If the American death-of-God theologians and their more intelligible German counterparts turn to Jesus (and they do), they do not focus on him in the same way as do Cox or Stringfellow or (I think) even Bishop Robinson. They do not expect from him 'a new entry to the Father.' Rather, they expect from him a new understanding of man, of the meaning of existence. "God," says Herbert Braun of Mainz, "is thus the expression for the phenomenon of being able to act conscientiously, confidently, and with conviction."*⁵

Both T. J. J. Altizer and Wm. Hamilton claim that the God whose death they herald is, not only the metaphysical God, but precisely the Biblical God. Whether this is so remains a moot question. Harvey Cox thinks that it is decidedly not the Hebraic-Christian God that they mean, in spite of what they say. He writes:

*I think those who feel that 'God' is dead have already gone over to the side of traditional theism or classical metaphysics and then merely stood the whole business on its head. They accept an antiquated orthodox definition of who God is, and then merely disagree on the question of whether he is still alive. I would prefer to differ with the orthodox at a more basic level of the argument and insist that the God they say is alive and the others say is dead is just not God. In the epochal words of Kierkegaard, "Hear ye, hear ye, the God of the philosophers is not the God and father of our Lord Jesus Christ."*⁶

And Cox's conclusion, which I would personally endorse, is that "The term 'God' will regain currency in modern speech only if we use it in such new and jarring ways that its old meanings are cracked and discarded."⁷

The Human Condition

Corresponding to the dialogue concerning God, much contemporary theology is devoted to the *human condition*. If you ask, Why is modern man no longer open to an "out there" God?, then you have to answer: Because he has begun to think that he is on his own.

Secularization, says Lesslie Newbigin in *Honest Religion for Secular Man*⁸, is a universal process. It means that everywhere men today recognize their common bond as they face the future. In the future they perceive grounds both for hope and for fear, as men have always done. But secularization means that the fear and the hope are now both directed towards secular possibilities, not religious or even ideological ones. Secularization has as its corollary de-sacralization. In the East (from which Newbigin writes) the *sacral* society which is being displaced by this process is identified with ancient religions like Hinduism and

Buddhism. In the West, however, the sacral society that secularization is dissolving is called . . . Christianity!

And that makes it very difficult for the Western Church. For it is one thing to watch an essentially alien religion or ideology being replaced by secularism, and quite another thing to have to see that the sacral society being dismantled is the Christian society. It is especially difficult for those who have assumed that the Christian *ekklesia* (Church) is inseparable from that Western society whose values are informed by the teaching of the churches. And who amongst us does not labour under at least the remnants of that assumption? Even if theologically and academically we are able to dissociate the Church and Christendom; even if we make a regular programme of this dissociation, still the Christendom dream is so much a part of our emotional equipage that we unwittingly *act* as though nothing had happened to terminate the dream.

The Secularizing Process

What should be the attitude of Christians to the secularizing process? This is a question with which all current theology is and has to be concerned. And here again a variety of answers are given. I can only sketch them in broad outline. On the one side, there are those who say that the Church must do everything in its power to hold back this tide. Predictably, this response comes not only from the theologically conservative, who still speak of evangelizing the world in this generation, but from all who consider the success of the Gospel to be dependent upon the continuation of the alleged Christian Society.

On the other side, there are those who wax eloquent about the possibilities—the wonderful, liberating possibilities brought about by the process of secularization. Man has really “come of age”. He is no longer tied to the apron strings of anxious Mother Church. He is free to be responsible. And this is in keeping with the Gospel, for it is exactly a Gospel of freedom. The task of the Church is not to recall man to the pursuit of the sacred, but to join him and interpret to him his secular freedom. As is well known, Harvey Cox is included in this camp. And because of it he is criticized by many, including some who themselves do not stand in the opposite camp, but who think that Cox’s enthusiasm and optimism are not quite warranted by history, especially modern history with its death camps, its Hiroshima and its Viet Nam. Perhaps this is a point at which contexts become particularly significant. One wonders, for instance, whether contemporary American theologians (like Cox) live with the same threat of nihilism in the way that most post-war European theologians do. Maybe in America it is both possible and necessary, at this juncture, to emphasize the positive aspects of the secularizing trend. Even so, as Jacques Ellul has demonstrated in his important work, *The Technological Society*⁹, one has to question whether the prospect of such a society as that towards which we seem to be moving, even if there is no holocaust, is *wholly* a thing to celebrate.

An alternative to either of the two attitudes alluded to above is represented in this statement from the recent (1963) missionary conference in Mexico:

We are neither optimistic nor pessimistic about this process of secularization as such. It should not be judged simply by the criterion of what it does to the Church. Secularization opens possibilities of new freedom and new enslavement for men. We have no doubt that it is creating a world in which it is easy to forget God, to give up all

traditional religious practices, and at the same time lose all sense of meaning and purpose in life. Yet we are overwhelmingly convinced that it is not the mission of the Church to look for the dark side and to offer the Gospel as an antidote to disillusionment. We believe that at this moment our churches need encouragement to get into the struggle far more than they need to be primed with warnings. It simply does not do for us to talk about the problems of affluence, of too much leisure, and so on, to those whose backs are breaking under loads we never had to bear.¹⁰

Doctrine of the Church

A third concern of contemporary theology, closely related to the foregoing, pertains to the *doctrine of the Church*. That the churches have become top-heavy with institutional structures; that they exist too much for their own preservation, the ecumenical movement notwithstanding; that they forget the world that is the object of God's love—these are not the concerns of one brand of present-day theology only, but they cut across all kinds of theological schools and ecclesiastical boundaries.

The discussion centres on the important question of the relationship between Church and World. And it is brought into focus immediately by asking, What *do* we mean by "mission"? As Professor Hoekendijk of Union Seminary, New York points out—

To put it bluntly: the call to evangelism is often little else than a call to restore 'Christendom', the *Corpus Christianum*, as a solid, well-integrated cultural complex, directed and dominated by the Church . . . In fact, the word 'evangelize' often means a Biblical camouflage of what should rightly be called the reconquest of ecclesiastical influence.¹¹

Many Christians, particularly amongst those of us who live in contexts where the Church may be declining but is still not merely a remnant, will hear the words 'mission' and 'evangelism' in just that way. And they will gear their programmes to replenish Christendom's granaries (securing more converts and Church members)—including the building of even "greater barns"! In another context, however—for instance, the European context of the great Jesuit theologian, Karl Rahner—it is no longer possible for Christians to pretend that the Christendom concept is viable (was it ever?). They must start from the recognition that "Christianity exists . . . as a *diaspora*" (dispersion);¹² and from *that* point of departure, the question about the Church's mission gives rise to answers which have nothing to do with the restoration of Christendom but much to do with the servant rôle of the people of God in this world.

In the opinion of some of the most prophetic Christian thinkers in North America, the European situation is *de facto* our situation, too; but this is obscured by the fact that, in our context, what Peter Berger calls "the cultural religion"¹³ is numerically successful amongst the middle classes.

Clearly, we are confronted here by an issue which, par excellence, points up the significance of contexts. The understanding that the Church is a pilgrim people existing in the midst of the world for the world depends, to a great extent, on a vital experience of the breakdown of Christendom, i.e. a real encounter with "the world" as that which refuses to be subsumed under the categories 'Christian' or (even) 'religious'. And such an experience, while it is certainly not unknown or

unavailable in North America, is still not existential for vast numbers of church-folk. At least, it is not sufficiently inescapable to produce the kind of shock that is needed if really basic measures are to be taken with regard to reform and renewal.

Undoubtedly, to be responsible theologically in the Canadian situation means to seek for meaningful ways of being the Church in this age of secularization. But one cannot help thinking that in our context the truly creative and exciting consequences of "the judgment which begins at the household of God" await a future time, when Canadian Christians have realized that "the true well-being of the Church is when she cannot count on anything any more but God's promise" (Pascal).¹⁴ Surely our best energies ought now to be devoted to planning for that time, which is already dawning.

FOOTNOTES

1. Alec R. Vidler, *20th Century Defenders of the Faith: Some Theological Fashions Considered in the Robertson Lectures for 1964*; London, S.C.M. Press Ltd., 1965; p. 101.
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4. *Ibid.*, p. 35.
5. James M. Robinson, et al., *The Bultmann School of Biblical Interpretation: New Directions* (Vol. I of Journal of Theology and the Church, ed. by Robert W. Funk in association with Gerhard Ebeling); New York, Harper & Row, Publishers, Inc., 1965; p. 180.
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7. *Ibid.*, p. 9.
8. Lesslie Newbigin, *Honest Religion for Secular Man*; London, S.C.M. Press Ltd., 1966; Chapter I, pp. 11 ff.
9. Jacques Ellul, *The Technological Society*, translated by John Wilkinson; New York, Alfred A. Knopf, 1964.
10. Quoted by L. Newbigin, *Op. cit.*, p. 19.
11. J. C. Hoekendijk, *The Church Inside Out*, translated by Isaac C. Rottenberg; Philadelphia, The Westminster Press, 1966; p. 15.
12. Karl Rahner, S. J., *Mission and Grace*, Vol. I, translated by Cecily Hastings; London, Sheed and Ward, 1963; p. 25.
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2. God-is-Dead Theology

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"Death of God", Illustrated

Thomas Altizer and William Hamilton in *Radical Theology and the Death of God* list ten meanings for the catch phrase "death of God". They select one as defining their position:

"That there once was a God to whom adoration, praise and trust were appropriate, possible, and even necessary, but that now there is no such God."

The announcement of the death of God shouldn't shock a society where God-talk outside the sanctuary has long been unfashionable. Rare is the person who speaks of God when he speaks of birth, accidents, earthquakes, business promotion or failure, golf, graduation, married life, retirement, old age or even death. Members of the secular city, we explain the ordinary and extraordinary events of our lives without reference to God. Even where people still gather in the narthex or outside the church after Sunday service, you won't catch them talking about God.

Who looks to God today as a problem solver or need fulfiller? An Anglican priest travelling at night on the Q.E. with his wife and two kiddies was dismayed to see clouds of black smoke pouring out of his engine. He repressed his automatic urge to pray. Pulling off the road he called a garage from a nearby house. What looked like a major blow to his purse and plans turned out fine. The broken oil line was replaced for \$2.00; the family whose phone he'd used brought the travellers in for a snack. Again, he felt the urge to pray and thank God. But why? The whole experience could be understood without bringing in God. Since he didn't blame God for the breakdown, he wouldn't thank God for the repair.

Reporting on the schoolhouse disaster in Aberfan, Wales, Globe & Mail correspondent Alan Harvey describes the reactions of a miner and preacher. The miner, digging for bodies, weary beyond words pointed to the sky and uttered a blasphemous phrase. The preacher, in his sermon to parents made childless by the slag-slide, said the tragedy resulted from man's failure to use his intelligence in controlling his environment. The miner blaming God, escapes responsibility; the preacher not mentioning God accepts responsibility. Which attitude is more likely to produce action aimed at avoiding a repeat catastrophe in Aberfan?

The miner's God is dead and many of us are learning to get along without God-talk. A campus chaplain, I spend my time as a wandering monk initiating conversations with students. The first few months on the job, when we'd be talking about William Blake, the Oedipus complex, or Civil rights in Selma, I always felt compelled to bring God in at the end. As time passed I still felt uneasy, but seldom used traditional religious language to top off the secular talk. Then it happened. After a day of listening to Vietnuk, poets and football players, and enjoying hours of conversation, I realized I hadn't used God-talk at all.

Soft Radicals

Soft radicals, Pike and Robinson want to reduce God-talk but not eliminate it. Robinson's approach is "our image of God must go." He reduces the essentials of the faith to Romans 3: 8: "nothing in all creation . . . can separate us from the love of God in Christ Jesus our Lord." Commenting on this verse he writes in *Honest to God* "That I believe with all my being, and that is what at heart it means to be a Christian. As for the rest, as for the images of God, whether metal or mental, I am prepared to be an agnostic with the agnostics, even an atheist with the atheists."

James A. Pike's slogan is "fewer beliefs more belief". In *A Time For Christian Candor*, he looks with his reductionist eye at cult, code and creed. Hungering for relevant continuity he tries to separate the earthen vessels from the treasure. Out goes the second coming, the virgin birth, the trinity, the descent into hell.

Although Pike and Robinson cut God down to a 20th century manageable size, in getting rid of the excess theological baggage, they manage to retain the central object of all theological study—God. Hard radicals, Van Buren, Hamilton and Altizer reduce the heavenly Father to Julian Huxley's "last fading smile of a cosmic cheshire cat," and then wipe even the smile off the empty face of the Father. For the God-is-dead theologians the question is not primarily one of language and communication. It is not "are the old images of God relevant?" but rather "Is there anybody there?"

Responses are Subjective

Each man's answer has a special flavour. For Altizer the death of God is a sort of cosmic event: "God has died in our cosmos, in our history, in our Existents." For Van Buren, as alchemy was reduced to chemistry, and astrology to astronomy, so by a religious application of the empirical method to theology, a similar reduction takes place: God is reduced to Jesus. For Hamilton the death of God means "We do not know, we do not adore, do not possess, do not believe in God . . . We are not talking about the absence of the experience of God trouble with the receiver but about the experience of the absence of God trouble with the transmitter."

Like the Sunday school kid's quip "I love Jesus but I hate that old God", Christian atheists Van Buren and Hamilton bury God only to resurrect Jesus. By an imperfect obedience to an imperfectly apprehended Jesus we find freedom from God and freedom for others. Post-Christian-atheist Altizer gets rid of grandfather's God sometime between the incarnation and the crucifixion. The transcendent God becomes earthed but the spirit is very much alive. "When the Christian bets that God is dead, he is betting upon the real and actual presence of the fully incarnate God."

The Son and The Holy Spirit

The Son and Spirit are back in business but the Father is dead. This repudiation of the Father makes psychological sense. Every child starts out dependent on father. He goes through a period of rebellion when he fights for independence. If the struggle is fairly successful, he tempers his rebelliousness and moves in the direction of interdependence with other men as well as with his father. Writes Hamilton, "For many of us . . . we cannot give God our full obedience until we have made this act of rebellion against him."

If we can hazard the perilous path of wondering what the death of God means from God's side, the following analogy might be helpful. Many nostalgic folk clinging to the Rock of Ages deny human freedom and responsibility. In this age of technology, they stick close to the god of the past because the present and emerging future is too threatening. They carry their baby blankets and draw on their tobacco soothers long after they are big boys and girls. We are more reluctant to let go of the religious images and idols of childhood than to put away our dress-up dolls and toy firetrucks.

Just as some parents find it necessary to leave their kids alone for awhile (or even boot them out) so they will grow up, it's possible that God is dead not because we left him but because He left us. How else could He make us cut the strings of juvenile dependence (Colony to Nation) and come of age? The death of God releases man from the

bondage of the past. By saying "No" to the past we can say "Yes" to the immediacy of an actual and present now.

"No" to God, "Yes" to Jesus, "Yes" to our changing times. With reactionary nay-sayers everywhere, hurrah for the radical yea-sayers! For them the world of today and perhaps tomorrow is an O.K. world. Instead of a dirge, they call for a celebration. Come to think of it, I only got to enjoy my father when I didn't need him. When I could make my own way and solve my own problems, then our relationship became enjoyable for its own sake.

Sin of Nostalgia

Sin, says the God-is-dead threesome, is not in the secular city so much as it is in those passive-dependents who look longingly at the good old days. In the name of continuity with the past they cling to an authoritarian Father, kick Jesus out of the world, and stop the dynamic Spirit in his tracks. Sin is in those "traditionalists forever" (however irrelevant the tradition) who boxed up Jesus and the Spirit and shipped them to the never-never land of transcendence where they can't trouble us about our neighbour's needs. By taking God out of the technological world, religions of the transcendent are more the cause of, than the answer to, man's alienation.

The radical theologians say the "objectified" God "overhead" is no more. This means for Van Buren, that we are to stop peering into the clouds, and start obeying God's will by thinking out our existence in terms of man—"specifically the man in whom God has said all that he has said to men". Hamilton takes a similar tack. As Jesus offered himself to the world so we are to go out into the world and "shape everything that we say and pray into the pattern of Jesus the humiliated Lord." For Altizer, to cling to a transcendent realm that has become dark and empty for us is to "be closed to the actual presence of the living Christ, and alienated from the contemporary movement of the divine process". The time of the death of God is not a time for nostalgic waiting but for expectant openness, to the present in optimism and to the neighbour in love.

Question Radicals' Exuberance

This "We shall overcome" exuberance of the radicals seems hardly appropriate at the funeral of God. Franklin L. Baumer in the *19th Century Analysis: Religion & The Rise of Scepticism* describes the pain of 19th century predecessors of the Altizer-Hamilton & Van Buren school.

"For many 19th century sceptics the 'death of God' was an acutely chilling experience to live through . . . Romanes . . . describes how with the 'negation of God' the universe had lost its soul of loveliness for him. . . ."

Cambridge mathematician Wm. H. Clifford said "the spring sun shines out of an empty heaven, to light up a soulless earth" knowing "with utter loneliness that the Great Companion is dead." For Renan the only advantage of a God-is-dead stance is that of "being certain of not being duped." Hardly something to cheer over!

The radicals do not see the world through faith in a transcendent God but look for transcendence in the world. The death of the transcendent God means the meaning must be found in the moment. The God-is-dead boys don't see the world's warts. God as a need-fulfiller and

problem solver may be dead to those who have strength to fulfill their needs and brains to solve their problems. What about the weak and the ignorant? The Gospel of Courage is grand but what of the Gospel of Comfort? The Everlasting arms—the loving father awaiting the prodigal son's return? The death of God does little for those whose burning question is "What to do with a diminished thing?"

There are many signs of God's death in our time, but the freedom we're supposed to win by the death of God is not much in evidence. The loss of transcendence in the lives of many people in our cities and towns has ushered in an age of alienation, irrationalism and boredom. Alienation: everything's mobile and anonymous and I don't know what part I play in the Secular City. Irrationalism: a technological place for everything, a metaphysical place for nothing. Boredom: time emptied of meaning by the banishing of transcendence.

Conclusion

The death of God as the experience of the absence of God may be God's way of persuading over-dependent children to grow up and be concerned about persons for whom He himself died. It is not negative for it is not the final stance. The radicals' optimism is refreshing. They agree with Teilhard de Chardin who says we must "learn again to expect." To turn from Father to Jesus and/or the Spirit, from heaven to earth, from faith to hope, from love of God to love of man, is, on the whole, a positive move.

My secretary before filing an index card, typed beside my title "God-is-Dead" her own "He Lives! He Lives!" Instead of whining for the return of the church that looks like a church, and the God who looks like a God, the death-of-God theologians invite us to affirm the death of the objectified God and get on with life. For it is in the life of the secular city, if anywhere, that modern man will experience the sense of the presence of the Living God.

VIII

THE NEW MORALITY

1. The New Morality

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Headline Stealer

The New Morality, so-called, bids fair to steal the headlines from the New Theology—and, to many, seems to offer more exciting possibilities.

The term, one should not, is a hostile one. It is an epithet chosen by critics. Most of those assailed as exponents of the new morality would reply that they are not promoting a new morality. They are rather promoting new grounds for a morality old as time, and ageless as love.

The challenge which the new morality presents to the conventional mind is its contention that ultimate authority can never be in the text of any code. The code may possibly be a helpful pattern of morality. It can never, in itself, be a ground of morality.

Are Ten Commandments Dead?

This contention is made vivid by specific repudiation of any final authority in the ten commandments.

Some Christians are disturbed, even by the suggestion. Christians, in bulk, have never been too careful to honour the commandments in the observance. They have indicated a considerable sympathy with Lady Mary Montague, who in the 18th century suggested taking the "not" out of the commandments and putting it into the creeds.

But at least they did give the commandments formal obeisance, as the celestial source of rules for earthly conduct.

The ten commandments were accepted as coming, without intervention of an envoy, directly from God to Moses. And, what they announced as wrong was wrong, because God said it was wrong.

The exponents of the new morality affirm that this ancient pattern of thought is inadequate for the modern mind. Modern man does not think of God as an old man in the sky, who pops up and down from heaven to earth.

If the moral obligation of the ten commandments depends upon the primitive and childish idea that a god hidden in a mountain shouted them out to a tribal chief, then all their validity disappears for a generation which has outgrown literal belief in such legend.

The new morality would agree that the ten commandments are a notable code of law; and that they have made a contribution of enormous value to our civilization. But it would contend that in a given case the code might be right or wrong. Its validity depends on its relevance to the higher law of love.

Situation Ethics

The new morality would make Legalistic Ethics subordinate to what it calls Situation Ethics.

Legalistic ethics judges an action by one standard; whether it hews to the line, observes the given prohibition, preserves the taboo.

Situation ethics says that the action must always be judged in the light of the immediate circumstances. In such judgment one cannot say absolutely that it is, necessarily, always wrong to tell a lie, or even to kill. Judgment always depends on the situation.

The quintessence of the new morality is that there is only one ultimate. The right thing in any given situation is that action, which in the situation, is the best possible expression of love for all.

It is not surprising that many people regard such a notion with alarm. Some are afraid lest certain of the heady sayings quoted in the press amount to no more than the replacement of the ten commandments by an eleventh: Do as you please.

But the new morality is not saying, do as you please. Or if so, it is saying only in the sense in which long ago Augustine said, Love God, and do as you please.

New Morality—a Higher Standard

The new morality is not replacing the ten commandments with a lower standard of morality. A cogent case might be made that it is setting a higher standard—a standard too high to be practical.

The ordinary man, it may be urged, is just not to be trusted to make his own decisions, when they may be so highly subjective. He is not capable of being that wise and disinterested. He needs to be given his rules, and told to obey them—or else.

This contention has a measure of truth. The new morality is indeed a code for men fitted to be free. It affirms that, for the Christian, the ultimate is not a rule but a devotion, not a prohibition but a commitment. Conduct guided by love is better than conformity, and safer than a known way.

Responsible exponents of the new morality give no cause for any Christians to tremble for the Ark of God. Here and there silly things have been said. Here and there silly things will be done. But it is dubious whether any silliness of the new can outdo the counter silliness of the old.

The new morality is saying in essence what Jesus said before He opened the door to go on the last journey to Gethsemane: A new commandment I give unto you, that ye love one another.

2. Shall We Adopt Situation Ethics?

REV. G. B. MATHER, *Saskatoon*

Situation ethics, a supposedly new approach to ethical problems, is now conspicuously in the attention of the public, affects our way of life and must be taken into account by all who attempt to give leadership in this field. It centres, at least in part, around the colourful, provocative book, *Situation Ethics*, by Joseph Fletcher—a book that can well serve as the starting-point for this article.

Dr. Fletcher expounds his ethics in the form of six propositions:

1. Only one "thing" is intrinsically good; namely, love: nothing else at all.
2. The ruling norm of Christian decision is love: nothing else.

3. Love and justice are the same, for justice is love distributed, nothing else.
4. Love wills the neighbour's good whether we like him or not.
5. Only the end justifies the means; nothing else.
6. Love's decisions are made situationally, not prescriptively.

"Situation Ethics" is a good title—probably the clearest and most descriptive term that has been evolved to date. The subtitle, "The New Morality," is less satisfactory, since the theory is not new and since the term smacks of the contemporary obsession with novelty. The argument is on the whole clear and cogent, but the colour and impact of the book come largely through the illustrations. It is probably the latter that account for the large sales. Fletcher has communicated with the public (as Bishop Robinson did with *Honest to God*), where more cautious and accurate writers have failed.

Fletcher defines situation ethics largely by contrast on the one hand with legalism that would govern life by rules and on the other hand with antinomianism that would dispense with rules altogether. He presents situation ethics as a middle way between these two extremes, as a method that regards each particular case in its own situation but brings the ethical heritage of the race to bear in interpreting the situation and in resolving the problem. Who would not choose such a middle way between extremes?

An Outline of Two Approaches

In my opinion it may be better to follow another line of analysis. I would envisage two different approaches according to whether one begins with rules and seeks to apply these in specific situations or with a specific situation seeking to discover the appropriate rules. If one believes that the universe and human life are governed by immutable laws, operating with such regularity that all situations are essentially the same, one will be impelled to take the former approach. One will need to exercise intelligence and compassion in the application of the rules, but there will be no doubt that the rules themselves are adequate. The danger will be that of a relapse into an unthinking and loveless legalism, as some of the harsher episodes of history testify.

But if one believes that the universe and life display a fluid and dynamic character which can never be captured in static laws, that each situation is different and each individual unique, one will be impelled to the latter approach. One will still need to seek for consistencies and to evolve rules for the guidance of conduct. The danger will be that a generation may pass before adequate rules are worked out and that lives may be destroyed for lack of proper guidance.

Laws that spring from the experience of the past have an inevitable awkwardness when applied in the present. This is true even of the ethics of the Bible and of revealed religion. It is obvious that the Old Testament law cannot be taken in its entirety as the basis for modern life. Even many of the New Testament standards (such as Paul's rules for the conduct of women) would be oppressive if rigidly applied today. Jewish, Roman Catholic (and to some extent Protestant) casuists have made impressive attempts to apply rules sanely and compassionately, but unfortunately have ended up with excessively complex systems. Although some societies have been governed for centuries by a rigid set of rules, inevitably, sooner or later, this must be abandoned or revised.

Nevertheless, it is evident that we must have standards. When parents leave their children without guidance they themselves turn out to be the

real delinquents. There is an important place for homely, elementary maxims to lead the child away from his narrow self-centredness. "Share and share alike," "How would you like it if somebody did that to you?" are examples of this sort of guidance. The adult can apply similar precepts, as for instance, "Would I admire this action if I saw it done by someone else?" Ernest Hemingway's principle that an act is good if one feels good about it afterward is an insufficient guide in several ways but at least it gives some perspective beyond the impulse at the moment. In all these cases we see a universalizing activity in process, an activity that is required constantly if life is to be preserved from folly and excess. This construction of rules can still be guided and illuminated by the heritage from the past, but the present situation will be in the forefront of attention. This is the manner in which situation ethics proceeds.

Which of these two approaches is more needed today? In attempting to answer this question I am guided by Fletcher's remark that the legalists have always dominated Christian ethics, endorsed by Emil Brunner's judgment that "It is the curse of 'Christian morality' that it always regards the most legalistic view as the 'most serious'." My conclusion is that, to redress the balance if nothing else, we need to consider situation ethics as thoroughly and openly as we can.

ENTERTAINMENT

(The London Free Press, March 7, 1967)

Attendance at motion picture theatres continues to increase. The latest figures for Canada—covering the year 1965—show an increase of 8.7 per cent over the previous year.

Receipts for the year at this country's 1,418 theatres, exclusive of taxes, amounted to \$85,162,234. This represented 99,914,739 admissions, which is a significant figure considering the total population of the country is approximately 20,000,000.

Per capita expenditure on movie entertainment averaged \$4.64 in 1965, which was 31 cents higher than the previous year but \$3.66 less than the peak of \$8.30 reached in 1953.

Responsible Interpreters

One of the difficulties springs from the wide range of responsible and irresponsible interpretations that are being published, the irresponsible voices naturally making the greatest stir. This underlines the necessity to turn as much as one is able to the more responsible interpreters. Fletcher makes a beginning but could well be followed by such writers as Paul Lehman, Dietrich Bonhoeffer and Emil Brunner.

The manner in which Jesus and Paul dealt with the Law, respectfully but freely and boldly, is most instructive today, particularly if one looks beyond the conclusions arrived at to the situation to which they spoke. Jesus was most versatile in probing behind tradition to the Law and behind the Law to Creation, in summarizing by selection, in amplifying and in interpreting freely. Sidney Cave says of Jesus: "He dealt with men and women in their concrete need and sin; He was not a lawgiver nor an ethical philosopher, and to generalize His words is to misrepresent them." It is probably impossible for us to realize how great was Paul's boldness in treating the Law as a "schoolmaster to lead to Christ" rather

than as the essence of truth itself. But if he was bold enough to set aside hallowed statutes he was also earnest enough to struggle to interpret the divine will for the situations of the churches to which he ministered, as in his treatment of sexual ethics in First Corinthians. Some of his injunctions, such as those concerning the place of women, need to be set aside in turn, but the manner of his interpretation is still worthy of great respect.

Ethics and the Emotions

I recognize that the presentation of "the new morality" is likely to evoke either one of two emotional responses: the fantasy of unregulated freedom on the one hand and panic at the dissolution of traditional restraints on the other. Both reactions are unrealistic. The image of a primitive state without rules—an island paradise—lingers in all of our minds; but in actual fact primitive societies are the most closely regulated, though their regulations are different from ours. Panic at the removal of restraints would seem to spring from the moralist's underlying insecurity and his fear of the force of his own impulses. It is unsettling to discover that some standard that has been considered absolute is actually relative, the product of a particular set of circumstances. The tendency is then to conclude that there are no absolutes at all. But it would be wiser to realize that we are always under an absolute obligation, even to do what is relatively best.

A Ministry in Ethics

In my opinion the present situation calls for an extensive development of ethics. We all need help in the near-at-hand, concrete problems of our living as well as in the wider social issues. There is great uncertainty about many things, some of it inevitable in a rapidly changing world and much of it potential of progress and growth in love. But that potential has to be grasped and exploited. The situational approach is promising but it demands strenuous effort if the pitfall of a mere subjective, sentimental "love" standard is to be avoided. Here are some of the points which I believe we ought to bear in mind:

1. Let us think of ethics not only in terms of instruction but in terms of *ministry*. Men need someone to share their dilemmas and help them work toward a solution.

2. The alarmist, denunciatory approach is unsuited to this ministry to human need. The attitude which deplores modern developments results in depression rather than courage or insight. "Love . . . does not compile statistics of evil" (I Cor. 13: 6 Phillips).

3. In spite of the above, where men or groups wield power in disregard of others, there is need for prophetic protest, resistance and even defiance.

4. Men need a reduction in those tensions that sometimes grow into compulsions. We in the Church might listen to the psychologists who remind us that we have been more effective in inculcating guilt than in relieving or absolving it. Dr. Eustace Chesser exhorts us to: "Study psychology. Study human emotional illness. Study how to accept the volcano within and how not to sit on the edge of the crater instructing it not to erupt."

5. Ethics needs to be linked to the Gospel, so that it proceeds from the Gospel and leads back to the Gospel, and so that law becomes, not the enemy of love but its servant.

. REPORTS OF THE SECRETARIES

Rev. J. R. Hord

Rev. Robert S. Christie

Rev. G. B. Mather

Rev. Gordon K. Stewart

Rev. A. G. A. McCurdy

. NATIONAL PROJECT OF
EVANGELISM AND SOCIAL ACTION

Rev. Gordon C. Hunter

Rev. Warren H. Bruleigh

. RESOLUTIONS

Taxation of the Churches

Carter Commission Report

. REPORTS OF THE SESSIONAL
COMMITTEES

Evangelism

Personal and Social Issues

Political and Economic Affairs

Administration

SECRETARIES' REPORTS

1. Journey Into the Future

REV. J. R. HORD

Secretary, Toronto

The Ship Is Being Torpedoed!

Recently one of my colleagues returned from an extended field trip and reported: "The ship is being torpedoed; what can we do to save it?"

The headlines in the newspaper that morning certainly confirmed my friend's alarm. "A Church Without God" by Rev. Ernest Harrison had just been published. A few days before, 23 demonstrators had delayed mass in St. Patrick's Cathedral, New York City, to protest Cardinal Francis Spellman's description of American forces in Viet Nam as "soldiers of Jesus Christ." A few days later, seventy-five lay Roman Catholics and four Jesuit priests conducted a silent lunch-hour demonstration in front of Cardinal Spellman's residence. A Catholic policeman is quoted as saying: "My God, if anyone would have told me five years ago that there would be Catholic pickets outside the Chancery, I'd have laughed. I don't know; I guess the world's changed." Which is the understatement of the year.

But my colleague was not referring to headlines in the newspapers. He was reflecting the anguish and doubts of many Christians, including clergymen, who are questioning the relevance of the Church and their role in society.

A Call To Total Renewal

For many years discerning leaders have been aware of a serious malaise within the Church. The Church appeared outwardly "successful" but did not seem to be changing people's lives. Church attendance was up but Christian conviction was down. Too much was being spent on bricks and mortar, new pipe organs and stained glass windows, but not enough on mission and humanitarian service. There has been a shameful lack of fellowship in the Church, especially for those who needed it most, the lonely, the stranger, the mentally ill, the morally defeated and the poor.

Albert van den Heuvel reminds us that Christian leaders during the past thirty years have been calling the Church to total renewal.¹ Theologians Bonhoeffer and John Robinson, sociologists E. R. Wickham and Gibson Winters, World Council of Churches' leaders W. A. Visser t'Hoof and Hendrik Kramer, Roman Catholics Yves Congar and Hans Küng, Horst Symanowski in an industrial setting, George Weber and his colleagues in the inner city, Colin Williams in the field of evangelism, and

¹The Humiliation of the Church, p. 183.

scores of others, have called for radical reform of the Church as demanded by God and our times.

The National Project of Evangelism and Social Action

Through the National Project of Evangelism and Social Action we have been trying to share the insights of the renewal movement with the people of The United Church of Canada. Most of our clergy and many lay leaders realize that the Church must undergo radical change if it is to be an effective instrument of Christ's work in the world. But as individuals we are not trained to deal with change and are threatened by it. As an institution, the Church is very slow and cumbersome as it adopts new forms and moves into new areas of service.

Some of our more adventurous clergy and lay leaders are leaving the Church because its structures (Presbytery, Settlement Committees, Church Boards, etc.) are not prepared to back them up in experimental ministries.

The National Project has tended to polarize the liberal and conservative wings within the United Church, those who emphasize evangelism at the expense of social service and those who are engaged in social service without much thought about evangelism. Actually these two responsibilities belong together and must not be separated if we are to be true to Christ. "The Word became flesh." We share in Christ's mission by word and deed.

Needed—A New Martin Luther

As the Church founders in heavy seas our leadership tends to be cautious (fleeing into the past, shy of the press, etc.), or desperate, (we must "get with it", God-is-dead, it's not what we believe but what we *do* that counts). As a result of these conflicting views, expressed by clergy going off in all directions, our laymen are thoroughly confused.

What we need is a Martin Luther of the "New Reformation" who will expose the Babylonian captivity of the Church in outdated structures and the cultural Establishment and who will interpret the faith in terms that will make sense to modern man. It is unlikely that God will produce a genius who will be able to comprehend the various disciplines and develop a theology that will give meaning to the whole of the life. More likely we shall have a number of theologians who are specialists in various fields, linking theology to science, sociology, psychiatry, etc.

The theologians of the future must hammer out their theology in the midst of their involvement in current events, even as Luther was involved in the political events of his day. If theology is to have a grip on modern man it must be a theology of the secular city as well as the seminary library! All candidates for the ministry should be involved in a training experience similar to that offered to students at the Canadian Urban Training Centre in downtown Toronto.

A Theology of Evangelism

Traditional evangelism (19th and early 20th century) has been scored for being too concerned about techniques (the altar call, emotional appeal, etc.) in order to get results (the number of decisions for Christ and members of the Church), without paying adequate attention to theological foundations and the freedom of human personality. The inadequacy of these techniques and the demand to get results may cause the Church

today to launch a series of experimental ministries and good works without giving adequate consideration to their relationship to the Gospel.

The National Project has exposed the need of a more adequate theology of evangelism. Some of the questions which must be dealt with are: evangelism as rooted in the nature and love of God; Christ as the Evangelist and Christians co-operating with him in his work; the corporate as well as the personal aspects of sin and salvation (we are saved or damned together); the centrality of the laymen in the evangelistic task; the importance of the Church dispersed as well as gathered; the meaning of "Christian presence" in the midst of the secular; the future hope of the Christian life and mission.

Our Board at its Annual Meeting will consider a plan to engage the Church in the preparation of a theology of evangelism with the aid of papers by Bater, deJong, Fennell and Hay, in order that our people will have direction in mission. In the meantime, let us not excuse ourselves from evangelistic responsibility until our theology is right. Saul Alinsky has a good answer to Church people who criticize his theology: "What are you doing to help the poor, hurt and exploited?" An adequate theology grows out of action and involvement with people as well as gives direction and purpose to such action and involvement.

Pastors' Colloquiums

Arising out of our Planning Fellowship program there have come requests for Clergy Seminars or Colloquiums at which our ministers will have an opportunity to assess their role in a changing social order. The Division of Congregational Life and Work has requested our Board to provide staff and budget for such clergy events. The Rev. Warren Bruleigh will be a resource person in this important undertaking. Already a number of Presbyteries have shown an interest in such Colloquiums.

A Lot of Trappings Must Go

When the ship on which Paul was a prisoner was caught in a violent storm off the coast of Crete, the sailors threw much of the cargo overboard (Acts 27: 13-20). As the Church faces a hurricane of change today we shall have to get rid of much of the extra gear and trappings.

(a) *Laymen Should Be Spared Trivial Tasks*

The Rev. John Heuss said in a sermon on "The True Function of the Parish":

"The ordinary day-by-day life of the average successful parish makes a mockery out of its world-influencing revolutionary claims. . . . This (the Church's) program speaks with no commanding voice to the multitudes perishing for lack of certainty. . . . What most parishes are habitually doing is so prosaic and so little related to anything except their own hand-to-mouth existence that the public cannot imagine in what way they can possibly influence the great affairs of the world. What the local Church has become makes it impossible for the average American to take its life-shaking Gospel seriously. Its day-to-day triviality is its own worst enemy."

It's a terrible indictment that Church work is considered inconsequential! There are staggering needs to be met and world-shaking social and technological revolutions taking place which require Christian involvement and responsibility. No Church meeting should be held that does not have a worthy purpose. Organization should be streamlined in order

to save the time of busy laymen. Christians should always feel they are engaged in the most important work in the world. Above all, the Church should encourage laymen to serve Christ and their fellows in their vocation and area of competence.

(b) *Traditional Forms of Worship Will Have To Be Drastically Revised*

Many people are wondering why worship services do not seem to be as inspiring and challenging as they used to be. Part of the reason is that patterns of worship which developed in a rural society no longer seem as authentic in an urbanized society.

Consider Sunday observance. Sunday laws could be enforced when the Church was in the ascendancy and attending Church was one of the main outings during the week. But with a five-day week many parishioners are at the beach in summer or skiing in winter on the week-end.

Or consider the hour of worship. 11 a.m. has been regarded as almost sacrosanct in many Protestant Churches. But Harvey Cox reminds us that in a rural society 11 a.m. was the most convenient time to get away between milkings.

Dr. Clyde Reid goes so far as to say that the traditional Protestant service of worship is designed to prevent genuine worship or to permit only a minimal degree of genuine worship. "The service is so filled with noise and movement that there is no time or opportunity for genuine, personal, internal worship of Almighty God."¹ Whereas a certain amount of ritual is essential in normal living, it can also become an escape from responsibility and an excuse for action.

If worship is to become real it must arise out of an encounter with God and be closely linked with our daily experience. Faith and fellowship can be renewed through small group activities and house Churches. Christians must be willing to experiment with many new forms of worship and new ways of praising God, through song, musical instrument, art, drama, etc.

(c) *Traditional Creeds Will Have To Be Replaced By New Ones*

Ancient creeds will continue to hold a special place in the history and theology of the Church but they are not meant to meet modern needs and problems.

These creeds acted as fences around the faith in days of heresy and persecution; today they may act as walls which prevent people from coming into the fellowship. Dr. Nels S. Ferré writes (perhaps one-sidedly):

"Creeds, whenever they are considered to be authoritative for faith, explicitly or implicitly, are metaphysical and historical statements imposed on the present by the past. The heart of the creeds may work to kill a living faith. Only rugged personal faith can keep from being choked by creeds. First hand religion tends always to become enfeebled and distorted by creeds."

Our Church's Committee on Christian Faith, of which I am secretary, is engaged in a review of the traditional creeds and their place in the modern Church. We are charged with the responsibility of collecting modern credal statements and attempting to write a brief statement of faith which could be used by the congregation in the baptismal service.

This is not therefore an argument against creeds. It is a plea for a

¹The God Evaders—p. 53.

first-hand faith in the living God which will produce new creeds, more appropriate and satisfying for our people.

Some Pressing Social Issues

These are a few of the pressing social issues confronting Canadians:

(a) *The Future Of The Canadian Indian*

Canada and her Churches have dismally failed our native people. Here are figures to support this charge:

- Indians receive a per capita income of \$300 as compared to \$1,400 for the average Canadian;
- 60% of Indian homes have 3 rooms or less even though Indian families are usually large;
- 90% do *not* have indoor plumbing;
- only 13% have running water;
- only one-half have electricity.

Especially in this Centennial Year white Canadians should confess their sins against our Indian neighbours. We are guilty of *paternalism*—treating Indians like children, running their lives through the Indian Affairs Branch, not allowing them to make decisions of their own. We are guilty of *discrimination*—most blatantly in communities with reservations where the whites offer economic acceptance (“We’ll take your money”) but not social acceptance (“Indians are lazy, dirty and unreliable”); but also in cities where Indians are refused accommodation. We are guilty of the sins of *omission* as well as *commission*—belittling Indian culture and ignoring the role of the Indian in Canadian history.

These are some things we could do to help our Indian neighbour:

1. Study the Indian situation and understand how we have treated him as a second-class citizen.

2. Get acquainted with Indians; invite them to our homes, Church groups and clubs; arrange for the integration of Indian children into our schools; provide homes for Indian young people going to school away from the reserve.

3. Bring pressure to bear on the Federal Government to give priority to the revision of the Indian Act (Prime Minister Pearson has said these revisions will not be given priority at this session of the House) and provision of massive financial aid indicated by press reports concerning the Hawthorne-Tremblay Report.

4. Our Provinces should provide the best possible education for Indian children, re-training for adults and welfare services to our Indian population.

5. Join the Indian-Eskimo Association (a non-governmental, non-political organization made up of Indians and non-Indians).

6. Support Indian Friendship Centres and provide Drop-In Centres in our Churches where Indians who have moved into the city would be welcome.

7. Support the appointment of community development officers on Indian reservations and the provision of adequate funds by government to support projects requested by the Indian people. Let Indians make their own decisions and mistakes!

8. Press for the appointment of an ombudsman for Indians. Rev. Robert MacPhee of Fort William reports that there is anxiety in the community over the unsolved murders of three Indian girls at the Lakehead. Mr. MacPhee reports that Indians have many complaints against government and the law which are not properly dealt with, if at all.

Any of these actions will depend of course on the request and willing assent of the Indians themselves.

(b) *The Carter Commission Taxation Report*

One of the remarkable reports issued by a Royal Commission is the Carter Commission Report on Taxation (issued March, 1967). The Report recommends that the tax burden be equalized by cutting direct and indirect taxes for individuals in the lower and middle income brackets while maintaining government revenues through higher levies on the wealthy investors and big business—particularly insurance, mining and oil companies.

Corporations are expected to protest vehemently against the bigger tax bite and conduct an expensive and well-planned campaign against the implementation of some of the major recommendations. It is the poor who will not be heard in Parliament. Therefore the Church is called to be a voice for those who have no voice, a power group on behalf of the powerless. Let Church courts, local congregations, sessions, groups and members speak out in strong support of the Carter Commission Report.

(c) *Tax Haven In The Bahamas*

This past winter I was very interested in receiving a paper entitled "Canadians Enjoy Fiscal Climate In Bahamas" written by a lawyer who is purported to be an eminent authority on taxation matters.

While the poor are worrying about paying their taxes, some wealthy Canadians are trying to evade their's and appear to be partially successful.

The situation is that there is no income tax in the Bahamas. Canadians who reside in the Bahamas and yet receive investment income from Canada only pay a 15% withholding tax. Examples of tax advantages are as follows:

- A resident of Canada would pay on \$25,000 a year taxable investment income—\$8,570;
- A non-resident in the Bahamas would pay only \$3,750;
- A resident would pay on \$60,000 a year, \$27,070; a non-resident only \$9,000. (see page 177).

The way to gain these remarkable tax advantages is:

- See a lawyer who is an expert in this field of taxation;
- Don't maintain a residence in Canada;
- Give up directorships, clubs, etc.;
- Stay away from Canada for a while after your initial departure;
- Don't visit Canada over 183 days in a year.

The article by this eminent lawyer goes on to show how estate taxes can also be reduced. Canadians can also gain corporate advantages by setting up non-resident companies which are used to carry on the off-shore business of the corporation and thus build up holdings outside Canada. The author also admits that there are more questionable practices where some Canadian taxpayers set up non-resident corporations to "hive off" the profits in order that they would not be taxable in Canada.

There have been several stock market mysteries linked with the Bahamas. Toronto's Atlantic Acceptance Corporation poured more than \$12 million into the British Colony. The Atlantic president C. Powell Morgan helped to build the Lucayan Beach Hotel. Some of the assets of the ill-fated Racan Photo-Copy Corporation were transferred to a Bahamian Corporation, the Anglo-Overseas Capital Corporation about which nothing is known except its box number.

A number of wealthy Canadians have established residence in the Bahamas presumably to evade a portion of their taxes. The best known are Sir Harry Oakes and Mr. Edward Plunkett Taylor. We realize of course that the large percentage of taxation revenue in Canada comes from middle and lower income people and a relatively small percentage from the wealthy.

This intriguing story leads us to ask some pointed questions:

- How many wealthy Canadians are evading taxes by taking up residence in other constituencies?
- How many tax dollars is Canada losing by such tax evasion?
- Why doesn't the Canadian government plug such tax loop-holes?

Let us be more specific and ask Mr. E. P. Taylor, who lives in Nassau:

- "How much money have you taken out of Canada?"
- "What taxes have you paid on this amount of money?"
- "What amount of taxes would have been paid if you had maintained your residence in Canada where you make a great deal of money?"

I am not suggesting that such tax evasion is illegal. But, is it moral? It certainly appears to be an injustice to the Canadian tax-payer. It appears to favour the rich and penalize the poor. Such loop-holes in our tax laws reveal some ineptness on the part of our Government. How long is our Government and the Canadian people going to wink at such tax evasions?

(d) *Housing*

For a nation which enjoys a large measure of social security Canada has a dismal record in housing. A great many homes have been built under the National Housing Act but only the affluent can afford them. Observers from other countries have said that Canada seems to have "socialism for the rich and free enterprise for the poor". A very small percentage of N.H.A. loans are made to persons who earn below \$4,000 a year.

The Church is particularly concerned with families who are compelled to live in run-down, draughty, rat-infested dwellings. How can we teach people the love of God if there is no evidence of such love for God's people? According to the 1961 census an estimated 923,000 Canadian households were lodged in crowded, unsanitary conditions and the situation has deteriorated quickly since that time. "There are only about 50,000 publicly owned low rental units in Canada—less than one per cent of all dwellings."

Christians have to bear the brunt of the blame for this desperate housing shortage among the poor since it is smug, selfish Church members sitting in their comfortable pews who are opposed to subsidized housing and poorer families moving into their economically restricted areas. Undoubtedly our Board will pass a strong resolution calling on Federal, Provincial and Municipal Governments to co-operate in overcoming this

housing crisis. But resolutions will not help until we get more of a sense of social responsibility and Christian love into the hearts of our people.

The Job

I cannot begin to list my activities on behalf of the Board during the past year except to say that they form an impressive list. I continue to act as secretary of our Church's Committees on Christian Faith and International Affairs. The Committee on Christian Faith prepared the important "Eldership" report for General Council and the Church and International Affairs Committee presented a major report to General Council and very significant resolutions.

We have held two meetings of our Youth Evangelism Committee and Evangelism Resource Committee this year and I am a member of two new major study Committees, one on Advertising and Ethics and Sex and Morality. Mr. McCurdy is secretary of these latter two Committees.

I was Chairman of our Church's Committee on Divorce Reform which presented a pace-setting brief to the Joint Parliamentary Committee in Ottawa. We wish to thank Rev. W. E. Mullen and Mr. Douglas Fitch of the Calgary Pastoral Institute for their wonderful support in this presentation.

Our Chairman and I have issued statements on certain public issues such as the Oshawa strike at the Thomson newspaper, hate literature, etc.

In publishing I have worked with Stewart Crysdale in producing "Churches Where The Action Is" and with Rex Dolan in issuing "The Big Change". We express our thanks to the Saskatoon Committee which has reviewed the "Church and Healing" study which is now ready for printing. Prof. Donald Evans is editing an important book on the subject of "Church and Peace". Last year's Annual Report "Dead or Alive" had higher sales than any other year.

I have been deeply troubled about the escalation of the war in Viet Nam and disappointed that our Canadian Government and Department of External Affairs has not taken a more critical approach to American involvement. I am also baffled by the sheer apathy of many Canadians and Church people toward major issues in international affairs and plead that our ministers and lay leaders take a stand on these issues.

The Crew

We started by likening the Church to a ship in heavy waters. As far as the E. and S.S. ship is concerned there is an able and dedicated crew on board. My deepest gratitude goes to my colleagues, Rev. G. K. Stewart and Rev. Arch McCurdy in our Toronto office and Rev. Bob Christie and Rev. Bert Mather in Vancouver and Saskatoon. We pay tribute to the valuable service of Rev. Stewart Crysdale who left us in July and has now been appointed to the staff of York University, Toronto. Rev. Warren Bruleigh has been a most valuable addition to the staff of our Board and the Division. My appreciation goes to my fellow secretaries within the Division and Dr. John Leng, Co-ordinator. Our sincere thanks go to the ladies who keep the office running smoothly: Miss Mary O'Keefe, my secretary and office supervisor, Mrs. Marian Pitman, Miss Shirley Vanderburgh (soon to become Mrs. Bartholomew), Miss Carol Shirriff, Mrs. Leone McKinney and Miss Reta Hawkins. Our thanks go to our conveners, ministers, all the laymen with whom we have been involved in Planning Fellowships, many who have written us in support of our work, and also those who have taken time to criticize and correct.

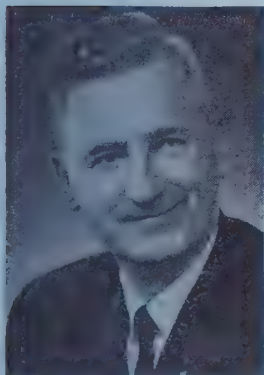
The Promised Land

I close by quoting J. C. Hoekendijk, from his book, "The Church Inside Out", in which he describes the desert as the promised land:

"Let us not have any illusions, the way toward the world of tomorrow leads into the desert. I believe that the Biblical story of the exodus will, in a very special way, become our story—even if the outcome is different. Disappointments and setbacks await us, but they are surrounded by a host of signs and miracles. In the drought we shall find an oasis. . . . And when we dare not to expect anything further—suddenly we are surprised by Elim: wells and palm trees, and in the barren land, manna every day anew. Where now we only vaguely and uncertainly detect a track, there will be a path clearly shown to us. What happens along the way will not be so conspicuous. Nothing for the newspapers. Here and there a shalom: reconciliation, peace, joy, freedom. A pennyworth of hope for people who have given up hope. A parcel of desert made inhabitable, a bit of life made human by that incorrigible Humanist, who is well pleased with mankind. . . . And in these signs we shall see the future approach: the Lord, who comes toward us and who, according to his promise will make the desert into the Promised Land."¹

2. New Focus For Commitment

REV. ROBERT S. CHRISTIE, *Associate Secretary, Vancouver, B.C.*



"The emphasis that has emerged in the World Council of Churches' study on the Missionary Structure of the Congregation is that the church as institution must be understood as the servant of Christ's continuing mission in the world. The 'marks of the church' (Word, sacraments, godly fellowship) are not to be understood statically, as changeless forms in which God comes to man in a religious realm outside the ordinary affairs of life. Instead the marks of the church must be understood *dynamically*:

- (a) The Church is where preaching is pointing to what God is doing in the world—where we are witnessing to Christ's redeeming work and calling for disciples to join Christ in His redeeming work.
- (b) The church is where sacraments are a re-enactment—or perhaps better, a celebration of the drama of God's redeeming work in Christ, which enables us to see through the once-for-all drama to the continuing presence of Christ in the drama of history today.
- (c) The Church is where the fellowship of the church reveals to a world afraid of the pressure of God towards an open community, that in Christ there is no Negro or white, no European or Asian, no high

¹p. 188-9.

caste or low—for in Christ God's purpose to make us all one finds its fulfillment.

So the Missionary Structure of the Congregation study has been exploring ways by which the church can now be freed for this mission—freed for God's work in the new worlds of our time; for Christian presence in the new shapes of human existence in the structures of our time."

Conversion and Social Change

Thus writes Dr. Colin Williams in his latest book "Faith in a Secular Age". He points then to the emergence of an all too common problem that is causing deep worry in the churches: "Are our churches now too concerned about social problems and too little about conversion? Are they too involved in politics and secular affairs, and too little engaged in the central task of the church—evangelism and spiritual life?" A major change in the missionary strategy of our churches, he says, is causing an uneasy feeling that by widening our concern to the circumferences of life we are in danger of vacating the central emphasis upon the need to call sinners to repentance and to new life in Christ.

Here we are at the nub of it all!

Why this drastic change of missionary strategy?

Why is pietism now denigrated?

Why is appeal to individual conversion not kept unwaveringly at the center?

The answer must be sought in the changed historical situation in which we find ourselves, Dr. Williams declares. We easily forget that the evangelism with which most of us are familiar is itself the outcome of a quite drastic revolution in missionary strategy that took place in the 18th and 19th centuries in Europe and the U.S.A. through Pietism and the Evangelical Awakening. The strategy which concentrated on the "moment of decision" was developed to cope with the fact that people who called themselves Christian and lived in a so-called Christian culture saw no need for appropriating the faith and becoming aware of its demands and open to its promises—"to die with Christ to the old life of the world in order to live with Him to the new life in the kingdom of God". The strategy was to call upon the individual to "make a decision for Christ" in order that he might become what he already believed himself to be—to appropriate truth which he already assumed to be the truth of his life. The fruits of this evangelical strategy were manifold, causing new life to break forth from the old Christendom—enlarged enterprises on mission fields, new lay movements, even increased concern for social issues.

But now we are in a new situation, says Dr. Williams. Why? Because *we do not live in Christendom*—where the Christian tradition is assumed to be true—where the masses believe themselves to be Christians. We live instead, he says, in a world where vast new powerful secular forces are sweeping across the world bringing incredible changes. To call people to "accept Christ as Saviour" today without helping them to relate their present decisions to the fulfillment of His ongoing purpose in our mid-twentieth century secular society is, in fact, one of the grave dangers for the church. Today the follower of Christ must understand the nature of his Christian discipleship in relation to the race revolution, the struggle for civil rights and economic justice, health and welfare needs, removal of prejudice, elimination of corruption in private and public life—for in all such areas of human error and need Christ is at work. So, too, must

be His converts, or we are practising an evangelism whose witness is false—an escape from reality. Yet for the new convert to grasp the full significance and implication of his Christian commitment is not easy, for his daily life is cast in a much more complicated social setting than was that of his predecessor of a few generations past. The small, compact village community has largely disappeared with the rise of sprawling urban complexes. The result is that we know and care less about each other. For most of us the problems and the problem people (outcasts, if you will) are hidden away—often by their own choice. So it's hard for us in our residential congregations to 'see' the nature and demands of our Christian ministry to outsiders, or to experience the satisfaction of giving direct aid. Hence the new convert needs help to discern the new shapes of need and the forms of church life which will reveal his responsibility within these worlds of need.

Under the "new evangelism" we must still make calls for decisions for Christ, declares Williams, but they must be related to calls for decisions 'in Christ'—to be free for presence with the living Lord within the struggles of our time where He is working to overcome prejudice, poverty, political irresponsibility and international tribalism, in order that all men may grow up together as one new man in Christ. 'Evangelism'—calling people to a knowledge of Christ as Saviour and Lord—depends in the first place upon the understanding of what God is doing in our history, and how He is calling us to join Christ in His action in the world.

Challenge—and Response

After two years or more of effort under the National Project of Evangelism and Social Action few are the churches in Alberta and B.C. who have not felt the challenge of the new evangelism, and fewer still who have not made some definite form of response. While many are still engaged at the presbytery or regional level, a significant minority have introduced the program of the Planning Fellowship into the life and work of their local congregation. Not all efforts of the kind have been a success, for some good churchmen naturally resist the challenge to change, being quite satisfied with things as they are and have always been. Most others seem anxious to survey and probe the boundaries of their church's mission in the community, and how they might alter structures and augment personnel to achieve more far-reaching and truly Christian results. Granted, this can be, and usually is, a disturbing experience for the members of a congregation. Areas of need are often exposed and programs and methods in current use shown to be inadequate or ineffective. Demands which arise for new or increased planning and action, though seen to be necessary, are not always welcome. Nevertheless such honest inquiry and review as the Planning Fellowships provide are having a healthy effect on the tone and quality of congregational life wherever they are being genuinely undertaken. It is to be hoped that in 1967 and '68 "on site" engagements of the kind will become more general.

A real stimulus to this end is to be found in such conferences as the one held annually at Parksville, B.C. The eighth gathering of the kind, scheduled during the second week in January, saw 324 individuals assemble from all parts of B.C., and some from Alberta, to hear Dr. Colin Williams of the National Council of the Churches of Christ, New York, U.S.A., speak on the theme: "Missionary Obedience In Our Secular World". With delightful clarity and real penetration Dr. Williams pointed to the kind

of church and congregational life and witness required today to fulfil Christ's mission to secular man in an increasingly urbanized society. What he had to say did not altogether please all who heard him—for the age groups present ranged from teenagers to those in their sixties; but it did provide fresh insights and afford a real stimulus to individual and congregational action! One can feel the ripples (in some instances, shock waves) passing over the churches as enthusiastic delegates report and organize for action on the home front. I can well imagine that the two-day Calgary "Teach In" which followed, with Dr. Williams as lead-off speaker, is producing much the same results in southern Alberta.

Involvement and Outreach

Among the numerous conferences dealing with community concerns in which The United Church of Canada was a participant, and I a delegate, I think especially of the Canadian Social Welfare Conference held in Vancouver last June and the Conference on "Ministry of the Church in an Age of Increasing Leisure" held in Banff, Alberta, in September. Both of these Conferences dealt with the personal and social needs and problems of the ordinary Canadian that are a vital concern of the Christian church and a very real part of its mission. The teaching and sharing that took place served well to sharpen the church's awareness of its obligation and opportunity to minister to a variety of human needs in social and recreational settings. Bonds of common interest and action were strengthened and renewed between church, welfare, community and government agencies. Joint plans and programs were formulated for future endeavor. Worthy of special mention is the organizational and inspirational effort put forward by the Rev. John Travis of Banff, Alberta, in connection with the Banff gathering. Good things have already come out of his effort to meet the leisure time needs of transient and summertime workers. Better things lie ahead as local and provincial organization evolves and swings into action.

Beyond the known and established social service endeavors in which the Board of E. & S.S. is engaged in Alberta and B.C. (i.e. Homes for Senior Citizens, Unmarried Mothers, Alcoholics) I would now deal briefly with three other interests still in the negotiating and planning stages:

(A) *A Halfway House for Released Prisoners.* Introduced into the thinking and planning of the B.C. Conference and its E. & S.S. Standing Committee by the Revs. Jim Taylor and Art Griffin, this Vancouver-based project with a proposed initial budget of some \$15,000 a year, of which the participating Protestant churches (Anglican, Baptist, Presbyterian and United) are asked to contribute \$3,000.00, is still working its way through towards acceptance and support by the communions concerned. Patterned after the style of our Winnipeg and the Anglican Church's Windsor Homes, the Vancouver project to be known as "St. Leonard's House" is asking for a three year annual grant of \$1,000.00 towards its operation budget. Precedent for the success of such ventures in the Vancouver area has been set by the Central City Mission and Elizabeth Fry Society. Its establishment is warranted by the continuing need. Steps have recently been taken to select a Board of Directors from church, business, professional and civic government representatives.

(B) *The Ecumenical Institute for Pastoral Studies.* A comprehensive plan that will provide for intensive academic and practical training in pastoral counselling at both the undergraduate and postgraduate levels,

and make use of the combined facilities of the Anglican and United Theological Colleges, the Vancouver General Hospital, a city-centred counselling office and selected pastoral charges is still in the formative stages, though gaining acceptance by the communions concerned. 1967 could see the completion of plans and programs, and the official launching of this project.

(C) *Vancouver Inter-City Service Project*. Sponsored by Vancouver-Burrard Presbytery, Union College and the Home Missions Board and committee, this summer project will employ up to 25 young men and women (theology and university students) to work as a team in cooperation with interested churches and community agencies to serve community needs in the inner city as these are evident, especially among children, youth and senior citizens. Using church facilities to provide a work camp situation, the workers will undergo a professionally supervised training experience.

Active Committees

Visits I've made throughout the past year to provincial committee and presbytery meetings and planning fellowships in Alberta and B.C. have proven to be generally satisfying experiences because of the leadership provided by the E. & S.S. Conveners and provincial chairmen. Though several changes in personnel have taken place, the replacements have been excellent ones—including both provincial chairmen. The appointment of Alberta's chairman—the Rev. Arch McCurdy of Stettler—to the secretarial staff of the Board, though a loss to that committee and province, is a distinct gain to the work of the Board as a whole. I join in the welcome to him as a secretarial colleague. Of tremendous help to the ongoing work of the Board in these two western provinces has been the contributions of the Evangelism Resource Committee and our Toronto-based secretaries. To them we freely acknowledge our debt—and gratitude.

3. The Lord's Song in a Strange Land

REV. G. B. MATHER, *Associate Secretary, Saskatoon*

Is God Dead?



At Easter 1966 *Time* Magazine devoted its cover and feature article to this question, thereby bringing to inescapable public attention a controversy that had been brewing for some time. Whereas the *Time* caption posed a question, the reference was to the terse assertion by some theologians that "God Is Dead". It seemed that the radical critics who for a few years had excoriated the Church were now determined to strike a more lethal blow at the Church's belief in God.

After reading numerous articles I felt it my duty to study the matter more thoroughly, so I spent most of the Advent and Christmas season reading books by the "death of God" theologians—Gabriel

Vahanian, William Hamilton, Paul van Buren and Thomas Altizer. I tried to approach the subject openly—critically but without prejudice. It was strenuous going intellectually and exacted a toll of emotional strain as well. But looking back it feels good to have done the labour. Any analysis is beyond the scope of this report and possibly beyond my competence. I must be content to state a few impressions and conclusions.

First, I imagine a layman asking me this question, "Is God dead?" My answer, as straightforward as I can make it, would be "No! He is not dead! Not in the sense in which you ask this question." It seems to me that we owe the great bulk of our lay people this assurance. After all, even so radical a thinker as Altizer means something quite different from the first impression likely to be conveyed to the believer when he hears the assertion that "God is dead." As Professor Kenneth Hamilton of United College, Winnipeg, has said, "God is dead" is a magnificent slogan—short, clear and shocking. One might suggest that it is well adapted to our communications-surfeited age when a thing must be preposterously overstated in order to gain public attention. If it were in my power I would dispose of the slogan, not because it is shocking but because it is misleading.

Having said all this, I have to add that I believe the God-is-dead theology, in spite of its wild slogan, presents a challenge that must be faced and has values that need to be garnered. Its challenge is as authentic as the first commandment, "Thou shalt have no other gods," and as the whole long struggle against idolatry. The idols must be smashed again and again. Unfortunately what we call "God" also becomes an idol to us—the patron of our culture, the guarantor of our security and the object of our piety. Only when this "God" is dead are we free men.

These lines merely skirt the surface of the God-is-dead theology. What lies beneath needs to be explored by as many theologians, ministers and laymen as can muster the effort. It could purify our mode of belief, manner of thinking, style of life, personal relationships and stance toward society. It could direct us to precious, all-but-forgotten treasures in our Christian heritage; also it could make us more worthy citizens of our world and "pilgrims of the future."

I do not for a moment suggest that every preacher is required to master the God-is-dead theology, though I think that each one should take a stand on the matter. For some a simple and sincere testimony of personal belief will be all that can be expected, and for such this is an honourable course. On the other hand, the indignant denial and the superficial rejoinder by preachers who have not taken the trouble to find out what these theologians are saying are hardly worthy of respect.

Altogether, I would like to think of my study of the subject as a small act of Advent and Christmas devotion to my Lord, and I hope that He is pleased with the gift.

Situation Ethics

Another notable event of 1966 was the publication of *Situation Ethics* by Joseph Fletcher. It happened that shortly after its publication I was asked to teach a course in Christian Ethics at the Summer School for Lay Supplies in Saskatoon. After considerable thought and some hesitation I chose this book as an introduction. The outcome seemed to vindicate the choice. In any case the students threw themselves into the discussion and

debated eagerly the pros and cons of the subject. For me the experience was most stimulating and enjoyable.

For those who have not read *Situation Ethics* I might explain that it contains a colourful, provocative and gripping presentation of an ethical theory that is by no means new. In my opinion it has a basic validity. However, I also think that many qualifications are needed, and that care should be exercised lest some of the author's "far out" illustrations be taken as the essence of the argument.

An admirable exercise for anyone wishing to understand this so-called "new morality" would be to read first *Situation Ethics* then one of the older works such as Brunner's *Divine Imperative* or Bonhoeffer's *Ethics*. Or, one might read *Situation Ethics* followed by a study of the New Testament passages indicating Jesus' attitude to the Law. It may be worth while to report that after I had outlined Jesus' attitude in its various phases, one of the most capable Summer School students (and one of the most critical of Fletcher) asked "Isn't this situation ethics?"

Strange Land

One of the most satisfying enterprises of 1966 was participating with the Saskatchewan Division of Congregational Life and Work in a presentation to the Saskatchewan Conference at its annual meeting. Members of the Division wrestled long and hard with the issues of the renewal of the Church, the challenge of changing times, and the widespread sense of bewilderment regarding Christian faith and duty. It seemed to us that the current upheaval needed to be set in a Biblical and historical context. Someone quoted the plaintive cry of a Jew in Babylon, "How shall we sing the Lord's song in a strange land?" as an expression of the feeling of many a modern believer. This question became our theme and "Strange Land" our title. The job of drafting was given to me and, after further consultations, a presentation combining narrative, dramatic episodes and lyrics took shape. Ken Danylczuk composed the music and Moira Kelly sang the lyrics, with guitar accompaniment by Laurie Stewart. The play was well received and seems to have met a need. It has since been printed and is being used in quite a number of churches. I should add that it expresses not only the feeling of strangeness but an emerging hope and confidence. It concludes with the prayer:

Let love be the banner above us unfurled,
And may we sing the Lord's song
In this strange new world.

Vietnam

The war in Vietnam still weighs upon our conscience, though perhaps not heavily enough in view of the agony endured by some of our fellow men. I have tried in a small and inadequate way to contribute to the stirring of conscience on this issue. I try to avoid clichés and beware of entrenched positions and vested interests. I consider myself to be free of anti-American prejudice. I recognize that there *has been* a real issue between the western and communist blocs, of which the remnants are still with us. But I am impressed by the judgment of Walter Lippmann that the technological revolution has rendered obsolete the conceptions of capitalism and communism held a half century ago. The conflict has become largely a matter of slogans. I am not an absolute pacifist, but one does not have to be to see that the violence and suffering, continued over

many years, far outstrips any real issue over differing ways of life. Although atrocities have been committed by both sides, the sympathy of any decent person is surely with the smaller power. That the most powerful nation of all time should appoint itself policeman of the world and, on the far side of the globe, batter a small, undeveloped country seems to me to be hideously immoral. That it forestalled an election which it saw would go communist and that it now has the support of a puppet regime of its own creation does not improve the morality of its cause. When President Johnson in his State of the Union message, quoting Jefferson, stated that we must sometimes do great evil to overcome a greater evil, I agree with the principle but oppose its application; I believe that the prosecution of the war is the greater evil in this case.

In this connection the prominent theologian Harvey Cox writes:

Nothing more exacerbates the global confrontation between East and West than the rhetoric that bills it as a duel to the death between God and atheism. Nothing so adds lethal danger to the Vietnam war as the twisted misconstruction of it into an Armageddon between the knights of Christian civilization and the dragons of godlessness. Propagandists of the church and of the various communist parties have stoked the fires of frenzy without ceasing. One reason why Americans find it so difficult to think rationally about world revolution is that they have been fed so long on the strident anticommunism of the American churches.

One can at least be thankful that the voice of protest is being raised in the United States, that the National Council of Churches joins with the World Council of Churches in condemnation of the war and that the Pope lends the weight of his office in the quest for peace. One could hope that we in Canada, in our centennial year, might learn as a nation to give something other than mild assent or merely cautious disapproval to American obsessional violence.

Miscellany

I serve as Chairman of the Saskatchewan Conference Division of Congregational Life and Work. I continue as Editor of the small journal *Reflection* and am gratified by the interest that it has evoked. I am a member of the Saskatoon Alcoholism Society that hopes to open a treatment and research centre soon. I am acting as co-chairman of a steering committee now engaged in organizing a Regional Health Services Conference. I am a director of the Prairie Christian Training Centre and a member of the Curriculum Planning Committee of the Centre. I serve on the Evangelism Resource Committee. I engage in a number of ecumenical activities. I had the privilege of attending the First Canadian Conference on the Ministry of the Church in an Age of Increasing Leisure and was impressed by the far-reaching possibilities and problems envisaged, including the probable need to revise or abandon our "Protestant ethic" of work.

It is my hope that Rev. Stewart Crysdale who has left the service of our Board will continue to enlarge our perspectives from his sociological and theological wisdom. To his successor, Rev. Archibald McCurdy, I would express warm good wishes and firm confidence. I appreciate greatly the co-operation of my colleagues, including the Conveners of Conference and Presbytery Committees; this holds in a special way for my Manitoba colleagues upon whom I depend particularly because of the distances involved.

4. Beyond Catchwords

REV. GORDON K. STEWART, *Associate Secretary, Toronto*

Past and Present of the Board

The Board of Evangelism and Social Service is a lineal descendant of the Methodist Board created in 1902 with the title "Board of Temperance, Prohibition and Moral Reform". The early reports of that Board reflect its social interests with the drive to prohibition predominating, concern for sexual virtue, second, and compassion for the poor, third. They also reflect its evangelistic interests focusing upon conversion and a faith expressed in the traditional language of piety.

Since that day a revolution has taken place. It has not, however, been the revolution of Christian victory which our grandfathers sought after. We have not solved the problems related to alcohol but we

have abandoned prohibition as the answer. We have not solved the problems of illegitimacy or of family breakdown but we have changed our view of divorce and are trying to come to terms with a so-called "sexual revolution". We have not solved the problems of poverty but we have concluded the answer is less in private charity than in public policy and the welfare state. We have not evangelized the world but we have decided that traditional evangelism is not the best vehicle to that end. In short, the revolution which has taken place is less in the problems which confront us than in the way in which we confront them.

That revolution is still continuing and in the search for effective channels of witness our activities have multiplied until they sometimes threaten to defy correlation and even coherence. We now are interested in everything. We speak on issues from automobile insurance to world affairs and support good works from an Information Centre to Nursing Homes. Meanwhile, we preach both for the Church and to the Church and of our much talking sometimes there seems no end.

Amid the plethora of our activities one searches a little desperately for a clear organizing principle and a good deal of the Board's attention this year has been upon that concern. The Evangelism Resource Committee has been attempting to clarify the evangelical calling of the Church and some of the material with which it has been wrestling appears elsewhere in this report. In the same mood of reassessment it has fallen to me to prepare a report on the Board's projects in community service and this has preempted a good deal of my time in the last few months. Beneath all the readjustment which is upon us there is a common purpose but its definition is not easy or much aided by the current catchwords of which there are many. "Relevance" is one of them. "Involvement" is another. But both beg enormous questions. "Relevance" to what? "Involvement" with what? "With the world" or "with life", is the usual answer and one is hardly further advanced. We have had a spate of books about the need for "honesty" but it is entirely possible to be honest and irresponsible or

even honest and ignorant. We are exhorted continually to "openness" and "sensitivity" to the world and to one another. Yet of such qualities alone come pathos and tragedy and nothing more.

The true calling of the Board as of all Christians is, of course, beyond catchwords and focused in the person of Christ. We are called beyond honesty to knowledge and beyond sensitivity to witness. We are called to a faith rooted in reality beyond us as well as within and among us. Our calling cannot be summed up in any single word, not even in the command to love, for love in any Christian sense is an outgrowth of faith and hope. We are called to an adventure in testimony and in service born of a continuing experience immediate in its power, radically practical, realistic and even earthy but always pointing beyond itself to its ground in the transcendent. It is to that mystery of experience that all our works and words should testify and the stewardship of the Board should be judged on that basis.

Personal Areas of Work

The areas of work with which I have been most intimately concerned have not greatly changed during the year, and I have done the usual amount of going to and fro in the earth and sat on the accustomed multitude of committees.

Geographically I have continued to have a primary concern for the Eastern Conferences and met at some time during the year with members of the Evangelism and Social Service Committee of all three, as well as with Planning Fellowship organizational or training groups in Halifax and Ottawa. In February I took part in the Planning Fellowship of Niagara Presbytery in the Hamilton Conference. I was privileged to be present at the Annual Churchmen's Seminar on International Affairs sponsored by the Canadian Council of Churches in Ottawa the same month and in April I was in Ottawa again with the Treasurer of the Church to speak with the Attorney-General in regard to appointment and salary patterns of Correctional Chaplains. In May I acted as the representative of General Council to the Hamilton Conference meeting in Waterloo, and in September was able to be present in the same city for most of the sessions of the General Council. Various concerns related to the Griffith-McConnell Home, to the Dialogue Centre or to plans for a Home for unmarried mothers and possible work among alcoholics took me repeatedly to Montreal, while other institutional work and in particular the preparation of the report concerning this work, already mentioned, took me across the country in September, October and November, so that I have now visited all the work related to the Board except for that of the Niagara Ina Grafton Gage Home, St. Catharines, and the Hillcrest Lodge at Orillia. In May I was fortunate enough to be present at the Board of Evangelism of the National Council of Churches, New York City, and in November, while in course of visiting a number of Institutions in the Maritimes, I was present to represent the Church at the Annual Convention of the Canadian Federation on Alcohol Problems in Halifax.

Following the precedent of gatherings in the previous two years for workers among the senior citizens and among unmarried mothers, a Conference for which I had responsibility was held in the fall, for workers in the field of alcohol related problems. The Conference was held cooperatively with the Board of Home Missions and the Anglican Council for Christian Social Service so that there were present not only half-way house

workers and the Rev. Gordon Winch, "Padre to the Pubs" but also a number of Home Mission workers and as well a strong representation of Cadets from the Anglican Church Army. The provision of these Conferences from year to year seems to be a well accepted service to workers in the various fields of concern of the Board and it is hoped to continue the pattern in 1967 with a Conference for workers in the correctional field.

Institutional work of the Board has been extended in the course of the year by the opening of the Windsor Elms at Windsor, Nova Scotia, and a new wing is in course of construction at Hillcrest Lodge, Orillia. The Agnes Forbes Lodge in Fort Saskatchewan, Alberta, was closed early in the year as its facilities are no longer required in view of extensive government provision for the aged in Alberta.

Mrs. Marion Pitman has continued as my secretary throughout this year and to her should go credit for many things being done I would otherwise have forgotten and many things being done well which might otherwise have just been done. The staff of the Board is small but we do have a sense of doing a great work together and to all alike I owe a debt for their understanding and help.

Meanwhile, the standards of the King go forward.

5. The Trembling of the Ark of the Lord

REV. A. G. A. MCCURDY, *Associate Secretary, Toronto*



To be a part of the Christian Church in Canada's Centennial Year is both a fearful and exciting experience.

Christians rejoice to share in the centennial celebrations which mark Canada's first century of nationhood. Our rejoicing is prompted by a healthy national pride and also by a sense of gratitude for our good fortune to be living in a country which is both prosperous and free. But Christians especially rejoice in the knowledge that it was Christian influences which moulded the cultural fabric of our society. Education, the arts, politics, business and social ethics, all have been profoundly influenced by the impact of the Christian Gospel's message of the love and providence of God and the worth and dignity of man.

To our dismay, however, we get singularly little warmth out of this contemplation of the formative role of the church in the development of Canada's nationhood. For the warmth is chilled by the realization that as we enter our second century the influence of the church seems to be dwindling. Its voice is not heard. Its message is not heeded. Thus, we reflect, to be a part of the church today is a fearful experience.

Too Holy To Touch

The great fear of the church is change. The parish system upon which our church operates has been in existence for virtually 1,000 years.

It is engrained into our very being. For the vast majority, the mention of the word "church" conjures up in the mind's eye a picture of a physical building and a pastoral structure with geographic boundaries, rather than a concept of the people of God with a commitment to a common Lord.

Because we have this organizational concept of the church, there is resistance even to such seemingly simple changes as amalgamation of charges. Suggest closing a church and the reaction often is, "don't touch it". It is as if the church were a fragile thing, the security of which lies more on the foundation of cement rather than the foundation of faith in Christ. Or again, it is as if God were enclosed within the church building and to close the church would be to shut the door on God.

Perhaps we are subconsciously influenced by the Old Testament story of the unfortunate Uzzah, who, putting out his hand to steady the ark lurching over the rough road, suddenly dropped dead. Whether the real cause of death was a heart attack or simply the power of superstition, it struck fear into the hearts of the children of Israel, who interpreted Uzzah's death as divine retribution for his daring to touch the ark—the holy place of the Lord.

There are still people who regard the organized church as the "Ark of the Lord", and to touch it, in terms of altering its structure, role or function, is to incur the wrath of God, resulting in ultimate doom. But the present-day "Ark of the Lord" is trembling. It is being buffeted on every side by the forces of change, and in its resistance to change, is being look upon by many as out of date in our fast-moving world as is an ox-cart in the midst of the high-speed traffic of the trans-Canada highway.

The Organizational Bind

The ox-cart image of the church is reflected by our refusal for the most part to change the structure in the local congregation established to serve a predominantly rural setting. There are those who believe that the future structure and role of the church is determined by policy formulated by the national boards and standing committees of the church. But, the influence of the local congregation is both powerful and subtle. For instance, let us observe the role of women in the life of the church. Since the inception of the United Church, the General Council policy has allowed for the election of women elders. Yet, almost without fail, the number of women elders in the sessions of our church is in the minority and there are some "spiritually undeveloped" congregations in which women are regarded as not having yet achieved a sufficiently high spiritual standard to be elected as elders of the church.

The indirect but far reaching ramifications of this persistent attitude toward the role of women in the church is a continued compartmentalization of the work of the women of the church into a separate organization. There is even a separate set of offering envelopes on the Unit level which, at face value, seems to support the view that somehow the stewardship of women is in no way connected with the family's regular offerings to the church. A strange dichotomy indeed! This is not a negative criticism of the excellent work of the women of the church (many would welcome a change), but it serves to show that there prevails in the church at large an attitude toward the role of women in the church which reflects the age of the ox-cart rather than that of the spaceship.

Local congregations can take the lead in this change of attitude by experimenting with the uniting of the men's and women's groups to

become the United Church laity. Some congregations have done this. Both groups would be enriched and the church might then become a means of strengthening family life instead of, as at present, contributing to the practice of husbands and wives being apart for yet another evening of separate community and church meetings.

The Need For Community Leadership

The above is but one example of the church's reluctance to change, even in this minor structural detail, with the result that many congregations become so involved in the work of maintaining the organization, and members becoming so engrossed with the church meetings that no time or energy remains for new imaginative forms of outreach in the community. Fewer church structural organizations would free more Christian men and women to take effective leadership in local community councils, school boards, and other essential community organizations. At present, it is not an uncommon experience for those who give all their time to community organizations to be criticized or even resented by church folk because they do not hold a church office. This widens the gap between those of the formal church organization and those of the community. It is essential that this gap be closed if the combined resources of church and community are to meet the challenges of change.

The Pilgrim Church

When the Christian Church first arrived in the early days of this nation, it faced an uncharted future. There were no councils, no structures, no patterns. But there were men and women with a faith in God and a belief that a nation could only fulfil its destiny when Jesus Christ was acknowledged not only as the redeemer of men, but as the Lord of history and of the world. When men are motivated with such conviction, then the church seems to have a **genius to adapt to meet the needs and conditions of the times and to minister to the needs of men.** Thus the church in Canada grew with a developing nation.

As Canada enters its second century, the acceleration in the rate of change, evidence of which we see in every facet of life, presents today's church with uncharted courses. Entirely new questions are being asked about the meaning of life; new concepts of the nature of God are being expressed; new attitudes to social, moral and ethical issues are in evidence. Increasing numbers of people have no knowledge of or interest in the church or the Christian religion. To these people "God-talk" and "Jesus-talk" are virtually meaningless. How then are we to witness—to evangelize?

Show and Tell

There is a programme in the kindergarten and grade one level of our day schools called "Show and Tell". A child is asked to bring to his class some object which gives evidence of an experience which he has undergone. Not depending on verbal communication alone, the child first shows the object to his classmates and then he relates his experiences and feelings about it.

The principle of this programme must be the basis of modern evangelism. While the principle is not new, and is used by many, yet it must be admitted that the church has relied too much upon words alone. This method was splendid before the days of mass communication and we were not inundated with a flood of words by the advertiser highly skilled in

the art of subtle persuasion. This latter phenomenon of today's society has resulted in man's increasing skill and tendency to "tune out" even the most persuasive presentation. The result is that when the church speaks of God's love and forgiveness, the hearer says, "Show me".

The Necessity of Involvement

The attempt to fulfil this demand of "show me" has obliged the church to seek new forms of involvement in the affairs of the world.

Now, in all honesty, it needs to be said that the church's engagement in the new forms of involvement does not automatically relegate the old and present forms of worship and witness as being obsolete and irrelevant. To a great host of Christians, these traditional forms are a meaningful source of spiritual renewal and service. But such Christians are getting fewer in number. How, therefore, does the church reach out and minister to the others?

The Change of Attitude

Effective changes in the church's structure and outreach must be preceded by a change in attitude in our understanding of the relationship between God, the church, and the world.

The World Council of Churches initiated a course of study on "The Missionary Structure of the Congregation" at its Third Assembly in New Delhi in 1961. The results of these studies have been published in a new book entitled *Planning For Mission*, edited by Thomas Wieser. In the chapter entitled "The Church in the World", it is pointed out that traditionally the concept of the relationship of God, the church and the world had been in that order, meaning that God is present first in the church and then through the church, He takes His place in the world.

The study strongly suggests that the proper order of thinking should be: God, the world, the church. If we take this latter order seriously, it will make a fundamental difference in the attitudes of Christians to the world and to the church and may even expand our concept of God. Such a change of attitude will tend to make the church less self-centred, i.e., spending less of its resources on self-aggrandizement; it also has the humbling effect of making Christians realize that the church is not the sole channel of God's revelation. Rather, the church must acknowledge that God is already in the world and that one of the marks of the church, as it was a mark of the prophets of old, is its insight in recognizing the hand of God in the affairs of men, even men like Cyrus, who, though he did not acknowledge God, was nonetheless an instrument of His purpose.

Secular Versus Sacred

The acceptance of this changed order of relationship will do much to destroy the arbitrary divisions Christians tend to make between the sacred and the secular—the former given the aura of holiness, the latter that of wickedness. Thus everything that is not within the orbit of the church is regarded, if not wicked, then at least on a lower level of the spiritual scale. In reality there is a great deal of wickedness within the church and a great deal of holiness in the things of the world. This changed attitude would do much to remove the curse of withdrawal and exclusiveness from the world which has characterized so much of 19th century evangelism and has left a legacy which the present-day church is still struggling to overcome.

Ingredients of Renewal

In the United Church today through its programme of Planning Fellowships, we have been seeking for spiritual renewal to better equip the church for its mission in Canada's second century. Planning Fellowship groups have been asking for set programmes or plans for renewal. While guidelines can be helpful in initiating a programme of renewal, no programme, however wisely formulated, can by itself effect a renewal. The ingredients of renewal are not programmes but persons — persons who, seeking to know and to do the will of Christ, experience an honest face-to-face confrontation with one another, sharing, without sham or pretence, both their fears and their hopes.

Initial leadership in this small group process has been provided by the Board of Christian Education through laboratories in group development. There is urgent need for its continuation and expansion. More informal and less structured small groups have been encouraged in the programme of Planning Fellowships. Where they have been entered into with integrity, renewal has taken place. Only when groups of Christian people have experienced this renewal themselves, can they demonstrate God's loving concern for His world and His renewing power in the lives of men.

The Willingness to Risk

As the church seeks to fulfil Christ's mission to a changing and needy world, we cannot be certain what revolutionary changes may be in store. There is one thing of which we can be certain: there will be mistakes and failures. But instead of being critical of new experiments we must encourage them. Where would scientific development be today if it were not for the persistence of dedicated men and women who, in the face of failure and scorn, persevered in their experiments until suddenly, dramatically, new discoveries were wrested from the elements before them.

There is no need for pessimism about the church. I believe it has the genius to adapt to the changing world. Let us never stifle the church by giving it a false aura of sanctity, that, like the ark of old, must remain untouched and unchanged. For in reality the ark was the symbol of a pilgrim God leading the Children of Israel through a time of most dramatic change—from slavery to nationhood. It was a change which was fraught with risks and dangers and failures, but it was also a change which carried out, however haltingly, was later looked upon as the Day of Deliverance from bondage and which eventually resulted in the arrival of the people of God in the promised land. If we have the faith to believe in the great possibilities of the new world in which we are living then it is an exciting time to be alive in the world. God, working in and through the world, has brought new forces to bear to unite man into a single neighbourhood. Barbara Ward, in her most recent book, *Spaceship Earth*, writes "The most rational way of considering the whole human race today is to see it as the ship's crew of its single spaceship on which all of us, with the remarkable combination of security and vulnerability, are making our pilgrimage through infinity". (Page 15).

New, so-called, "wordly" factors are leading man toward a new unity of human experience: technology and science which has resulted in conquest of space and instantaneous world-wide communication; the underlying resemblance of modern economic systems, in spite of opposing ideologies; the pattern of birth-rate resulting in similar forms of urban life, whether in Winnipeg, Moscow or Rio de Janeiro.

Strange, is it not, how God has worked through "non-religious" forces

to bring us to a sense of unity which has not been accomplished by human insight or design. If this modern state of world unity confronts man with the threat of mutual annihilation, then it also opens the possibility for unlimited opportunities for the whole human race.

This is the context in which the church must minister. A context which leaves no room for the luxury of narrow denominationalism or the lulling reveries of past glories. It is a context which calls for: a faith in the sovereignty of God over all the world; a freedom and daring to risk the unparalleled opportunities of change; and a humility to lose itself in the service of men following the example of Christ.

As our country moves into its second century of nationhood, to be a part of the life of the church, is both a fearful and an exciting experience.

NATIONAL PROJECT OF EVANGELISM AND SOCIAL ACTION

1. The "New" Evangelism As I See It

REV. GORDON C. HUNTER

Chairman, National Evangelism Resource Committee

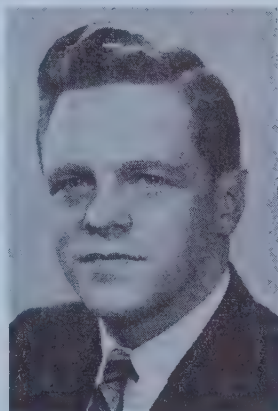
The Resource Committee on Evangelism and Social Action has been meeting for four years in a serious attempt to re-think, re-define and re-structure the programme of Evangelism in the United Church. Our concern has been to call the Church to self-examination so as to determine our true function as Christ's people in today's world. Through the Planning Fellowships we have encouraged a programme directed towards our being more relevant to the world after having listened to what the world is saying to, and asking of, the Church.

Is the New Evangelism "taking?" Certainly there is much ferment and many questions. From reports it would seem that in many places there is a new understanding of the meaning of ministry, a new vision of what the Church could be doing to express the love of God in concrete terms, and new life in congregations because members have frankly faced up to the spectre of death—death through irrelevancy.

It would be unfortunate if we were to allow ourselves to be drawn into unnecessary controversy over the various forms and expressions of evangelism. We might think of the New Evangelism as something of a corrective for our day but not as a norm for all time. While it is true that God is at work in the world, this fact does not whitewash the world or blacken the Church.

Bruce Larson, in his book, "Dare to Live Now," tells of Christian young people in East Berlin who joined with a communist youth group in building an orphanage. When the communists asked the Christians why they were helping them, the Christians said, "You are doing God's work in the world and we want to help you." The communists were furious. The Christians did not say being a communist was God's purpose but that caring for homeless children was always God's purpose in the world.

So let us be on guard against the "either/or" type of arguments, as if we were forced to embrace one method of expressing God's love and despise some other. Surely any kind of social action that does not challenge individual commitment will not penetrate to the core of the problem. But any kind of personal relationship with Christ which does not involve us with a suffering world for which Christ died, is certainly an affront to the very Lord who is in His world suffering with all people.



The fact is, as a plan, the New Evangelism will work to the degree that we work it. As an emphasis it is biblically sound and in keeping with the mind of Christ. As a corrective to narrower views of what Evangelism means, it does not propose to have the final answer or perfect approach. But for our day it seems to be one important way by which God would have us make our witness.

In the New Evangelism, the ministry of the Church is through the whole people of God as they grapple with the tensions and conflicts, the problems and sufferings of daily living, and as they serve at the place of human need. Worship is a kind of rehearsal for that encounter with God which we experience also in the world. The organizations of the Church are for its function and ministry in society. The ordained clergyman is not the paid Padre of a private club, but the Enabler of his people, encouraging them in their ministry with people in community and world.

Some Church members will revel in this new emphasis and call to ministry in the world. Others will be shocked, not merely by what they experience of that world but by their own inadequacy to penetrate it with any meaningful word. For all, the encounter ought to be the means of throwing us back onto fresh repentance and rediscovery of the resources available; the Scriptures, worship, discipline and fellowship. When this takes place it will be motivated from a sense of deep hunger for understanding and direction rather than from a burden of duty toward Bible study for its own sake.

The renewal of the Church, then, comes through a rediscovery of its essential task. In our inadequacy and ineffectiveness we may come, as did the disciples and say, "Lord, why could we not cast it out?" And he may reply, "Because of your unbelief, your uncaring, your lack of love, your persistence in trying to preserve yourselves." He may then continue, "Learn of Me."

It could very well be that this would touch off the revival we so greatly need, for we would be at His feet, but then ready to be properly equipped to "go into all the world."

2. National Project of Evangelism & Social Action

REV. WARREN H. BRULEIGH

Co-ordinator of National Project, Toronto



The National Project of Evangelism and Social Action (Planning Fellowships) has followed the familiar, rugged course leading from a national programme committee, through General Council and on through the courts of the Church to local congregations. The progress made by Planning Fellowships has varied from region to region, and even within regions. Some Conference Planning Fellowships saw Division of Congregational Life and Work team leadership result in positive and creative results; others produced equally negative and seemingly disastrous results. At the Presbytery level, the response to Planning Fellowships has ranged all the way from complete indifference to enthusiastic planning, programming and participation. At the Congregational level, initial spotty re-

porting tells of renewal of congregational life, plus attempts at new forms of outreach. The overall picture of Planning Fellowship is this:

THE PERCENTAGE OF THE NATIONAL
CHURCH ACTIVELY INVOLVED IN PLANNING
FELLOWSHIPS HAS BEEN AND IS LIMITED.
HOWEVER, WITHIN THIS MINORITY RESPONSE,
A NUMBER OF ACTIVITIES ARE NOW
UNDERWAY AND SEEM TO BE OF A SOLID,
LONG-RANGE NATURE.

Since I am one who seeks to learn by examining experiences in depth, I would now invite you to join me in responding to this question: "What seem to have been the contributing factors to the limited success of this project?"

Assessment

1. On the surface level, *the presence and use of two titles for this programme rather than one has resulted in some confusion.* The more widely used title, "Planning Fellowships" has failed to catch the imagination or the attention of the Church. In this day of "hard" and "soft" sell in advertising, not to mention the importance of the "image," the evidence seems to indicate our Planning Fellowship "sales" pitch has fallen flat. Church customers have not rushed to the Planning Fellowship shelves to examine our product. A stronger more imaginative and attention-catching title was needed; say, "REFORMATION '67" with emphasis on our Centennial project being to prepare the church for its dynamic and creative role in Canada during the next decade or century.

2. Moving to a deeper level: the title may very well reflect the *National programme committee's inability to come up with a commonly accepted, clearly defined, simply stated purpose for Planning Fellowships*. From national to congregational level, there still seems to be genuine confusion and lack of understanding as to what constitutes the basic purpose of the National Project of Evangelism and Social Action (Planning Fellowships.)

3. The problem regarding purpose is tied in with the history of the National Evangelism Resource Committee. Like Topsy, this committee "just grewed!" It began as a strictly Evangelism and Social Service committee, comprised entirely of clergymen and has since moved under the Division of Congregational Life and Work umbrella, with committee membership consisting of both clergymen and laymen. At no two meetings has the same membership been in attendance and the attempt made to transfer the project from Evangelism and Social Service to the Division has met with limited success.

4. Like such programmes as Kairos, Hi-C, the New Curriculum, etc. *Planning Fellowships naively took for granted either the availability of such persons or the ability of the church to train quickly and easily the leadership required for this project*. Such leadership has not materialized. Rather, Planning Fellowship experiences cause us to report: (a) the limited leadership resources of the church in the area of creative programming; (b) the limited number and support given to leadership training programmes stressing sensitive, creative leadership; (c) suspicion of such leadership as being an exercise in manipulation and gimmickry; (d) the naive assumption that we will overcome our leadership crisis in a matter of a few hours or a few days of "crash training programmes"; (e) the great need for a Divisional approach to this high priority problem at the earliest possible date; (f) the equally pressing need for theological training programmes to support Divisional leadership training programmes by providing an opportunity for future clergymen to receive the insights and skills required of clergymen if they are to be equipped to train their leaders along sensitive, creative lines.

5. It has become increasingly obvious that *a grave mistake was made when time was not taken at the beginning of the National Project of Evangelism and Social Action to share with our clergy: (a) what we were about to do; (b) why we were introducing Planning Fellowships; (c) the creative role clergy could provide at each stage of this project*. The failure to establish and maintain such lines of communication has hindered Planning Fellowships in terms of clergy understanding, support and involvement.

6. Another criticism deserving attention is that *too much confidence has been placed by Planning Fellowship leadership in the printed page. Also, the timing of the release of Planning Fellowship publications has been unfortunate, and has resulted in charges of "Me tooism."* "Why The Sea Is Boiling Hot," although in preparation well before, was released immediately following the successful launching of "The Comfortable Pew"; "The Big Change" at first glance seems to be just another renewal book written and released two or three years too late. In addition, books written to support local ministry, namely, "The Changing Church In Canada" and "Churches Where The Action Is!" have met with defensiveness and even hostility on the part of a large number of our clergy. Still further, while the play "Coffee House" has been seen by some as a useful piece of resource material, others have labelled it as poorly written, and

a limited number have refused to use it because of the profanity and "gutter talk" contained within it. In short, our printed resource materials have been taking quite a beating!

7. As Planning Fellowships moved from the national to the local level, an increasingly voiced criticism insisted that the project was so opened it was proving to be dead-ended. This was especially noticeable when a special event was held in May or June and persons or groups tried to pick it up in September or October after the summer "break". An attempt to remedy this mistake was made in and through the preparation and introduction in the late fall of '66 of Presbytery and Congregational Planning Fellowship Kits. While these received some recognition, *the overall response indicates their being introduced too late to prove highly effective. Also, the urban nature of the material produced by the predominantly urban committee meant that rural communities were not greatly helped by suggested guidelines, outlines, etc.*

8. This leads us to the *lack of adequate leadership oversight* at the National level. It was initially felt the Evangelism and Social Service Secretarial Staff would be able to provide the required National leadership for Planning Fellowships. However, as the project developed, it became increasingly evident that it was simply impossible for the National Evangelism and Social Service personnel to add Planning Fellowship responsibilities to their already staggering work loads. To overcome this problem, a Co-ordinator for Planning Fellowships was appointed. However, the stage at which the Co-ordinator was brought in (July 1, 1966) meant the necessary time for task orientation, observations in depth, etc. has been extremely limited. The role of the Co-ordinator has been, from a National standpoint, of limited value. I would hasten to underline the point that this is not stated in any negative or defensive manner. Rather, if we are to harvest from these experiences learnings to assist the Church in future programming, Planning Fellowship hindsight tells us a Co-ordinator should be appointed at the very outset of a given project.

9. As though the above were not enough, *the sudden and dramatic development in Anglican-United Church relations has tended to sweep everything else to one side.* In terms of priority, Church Union replaced Planning Fellowships and everything else. Still further, by its very involvement in Conference and Presbytery Planning Fellowships, the United Church was being urged to examine honestly and critically its ministry of nurture and outreach. There have been some indications that such Planning Fellowships might well result in basic rethinking and restating of the reason for being of the Church, its ministry, the relationship of the Church to the world, etc. What effect would this have on that institutional expression of the Church known as The United Church of Canada? If the effects were or are marked, what influence might this have, if any, on Church Union discussions, etc.?

10. Of far greater significance, importance and depth than any of the above is *the reality of the presence of the living Christ experienced and celebrated by people attending Planning Fellowships from coast to coast.* His Spirit has enabled us to be more honest with one another. Problems galore have been discussed openly and frankly rather than off in a corner. Troubled hearts have been unburdened and fellowship of concern has been realized. THIS WAS NOT MERE NEGATIVE SPOUTINGS OR CRITICISM FOR CRITICISM'S SAKE. NO! RATHER, THESE ARE SOME OF THE CRIES HEARD FROM THE HEART OF THE CHURCH:

"We want to be the Church. We want to be the real thing and not part of a substitute for the real thing. We hunger to experience within the Church, let alone in the world, fellowship in depth. We wish to be equipped, if necessary, to engage in the spirit of Christ in genuine service to the world. We who are laymen would have our clergy recognize the truth that we are already in the world; we don't need to be told that any longer, but we do need to discover what is meant by a Christian style of life in the world. We want with integrity and clarity to share the heart of the Gospel, namely, a relationship with Jesus Christ both in formal and informal groupings in every-day living. We want the institutional Church and the World to know: (a) we do not seek to dominate and control, but to serve, save and fulfill; (b) we do not wish to brainwash or indoctrinate, but to share and to engage in dialogue; (c) we do not wish *to do* as much as we increasingly long *to be* and to become members one of *another*.

These are the cries from the heart of the Church: At the heart of the Church, the Cross of self-giving love is still present and seeks to be set free to serve the world of our day and age. Such servant-love longs to go to man where he is weak; it also seeks to join man where he feels and experiences his real strength and power.

The word from the saints already engaged in the fields of industry, business, education, medicine, etc., is that the presence of the living, renewing, transforming Christ is being realized (if man is able to recognize his presence or not) and He is waiting for us to join with Him in His ministry in the world. The word from Planning Fellowships is that this same Christ is present in the fellowship of the much criticized institutional Church. He is still ready to direct us toward and to equip us for our ministry: to be the Church of Jesus Christ in the Church and in the World.

I wish to thank the Rev. J. R. Hord, Rev. A. G. A. McCurdy, and Rev. Gordon Stewart of the Board of Evangelism and Social Service for their counsel and support in connection with the National Project. I am also deeply appreciative of the encouragement and sharing offered by Dr. J. Leng of the Division of Congregational Life and Work and Mr. Ralph Wilson of the Board of Men. In addition, my heartfelt appreciation goes out to Miss Reta Hawkins, Miss Mary O'Keefe and other members of the Evangelism and Social Service secretarial staff who have co-operated with me fully and splendidly. These women are indeed among the unsung heroes of the national Church's life and work.

RESOLUTIONS

*(Adopted by the Annual Meeting of the Board of
Evangelism and Social Service)*

I

TAXATION OF THE CHURCHES

WHEREAS Toronto East Presbytery has requested the Board of Evangelism and Social Service "to make a study of the proposed taxation of the Churches made by various individuals, with a view to making a positive statement on this matter";

WHEREAS a segment of the public is not convinced by the arguments for tax exemption as set forth, for example, in the submission to the Ontario Committee on Taxation by the Inter-Church Committee on Legal Affairs;

WHEREAS any appearance of favouritism to the Churches can have a detrimental effect on the Church's mission in society:

BE IT RESOLVED THAT This Board authorize its Executive to appoint a committee to study the issues involved in tax exemptions accorded to Churches, Church personnel and Church-related institutions.

II

CARTER COMMISSION REPORT

WHEREAS the Carter Commission Report has drawn the attention of Canadians to the matter of equitable taxation;

WHEREAS the Report conceives such equity as the distribution of the tax burden according to the ability to pay while yet leaving a margin of gain at every level of income for incentive purposes;

WHEREAS this concept when seen together with the development of ever more extensive social welfare programmes assumes a highly developed form of welfare society; and

WHEREAS such a society will produce new opportunities and new dangers, both of which are imminent:

BE IT RESOLVED THAT This Board, while refraining at this time from commenting on the details of the Report:

(1) Commend the intentions of the Carter Report in moving toward a society where the rich help bear the burdens of the poor and open opportunities for them;

(2) Call upon congregations, sessions, Church groups and members to study the recommendations of the Carter Report and to support the implementation of the recommendations insofar as they embody the principles of equity and justice;

(3) Call upon congregations and courts of the Church to institute studies of the readjustments involved in the implementation of this Report and the ministry of the Church in a welfare society;

(4) Request the staff of the Board to pursue a similar study and especially to focus on the problems of motivation, freedom, authority and responsibility in the society of the future on the understanding that such studies be integrated in other studies in which the Board may be involved.

REPORTS OF SESSIONAL COMMITTEES

(See Minutes of Annual Board Meeting page 216)

EVANGELISM

1. A Research Project re Youth and Young Adults of the Church and Other Programmes of Community Development and Social Action

Purpose: To discover and report on the most appropriate ways of relating the youth and young adult movements of the Church with other programmes of community development and social action.

BE IT RESOLVED THAT:

(1) The Boards of Evangelism and Social Service and Christian Education agree to a research project to implement this purpose and that this project be drawn up by a Committee made up of three persons appointed by each Board, two of the six to be young adults from the Committee on Christian Presence, with power to co-opt needed resource persons;

(2) The plans of the Committee of six to go to the Executive of both Boards; that this plan be then presented to the Executive of the Division; the responsibility for carrying out the plan rest jointly with both Boards;

(3) Provision be made for hiring competent professionally trained research services as necessary; the report be received and assessed by the above Committee of six; a report of its implications be presented to the next Annual Meetings of the two Boards, and thence to the Division;

(4) The budget for the project would be borne jointly by the two Boards;

(5) The first aspect of this research project to be that a person be hired and a programme developed according to the recommendations of the Youth Committee on Christian Presence, which this Board is authorized to support, hopefully in co-operation with the Board of Christian Education.

Note: Sections 1, 2, 3 and 4 re a Research Proposal were adopted by the Boards of Christian Education and Evangelism and Social Service. Section 5 was adopted by the Board of Evangelism and Social Service in light of the following proposal made by the Youth Committee on Christian Presence re "The Appointment of a Theological Catalyst and Reflection in Service Training Projects in Canada" with the following terms of reference:

"The Youth Committee on Christian Presence recommends, therefore, the setting up of a pilot project for a theological catalyst in service training projects in Canada. Such projects are to be included where, somewhere in their undertakings, there is recognized community organizations. The main terms of reference for this pilot project would be in the following areas:

(1) engagement with community organization movements, especially at the level of organizers;

(2) identification of need for a 'theological catalyst' within the spectrum of community organization work;

(3) encouragement to youth for involvement in community organization;

(4) informing the Church at large about community organization."

2. Pastors' Seminars

We acknowledge the work that has been done in arranging Pastors' Seminars in Middlesex and Sudbury Presbyteries;

We recognize the value of such projects and urge that they be given every possible support;

We urge that where such projects are undertaken there be consultation and the widest possible co-operation among all bodies concerned with and involved in continuing development of the leadership in the Church, viz. the Division of Congregational Life and Work, the Board of Colleges, the Lay Training Centres, the Commission on the Ministry, etc.

3. Ecumenical Community Project and Urban Church Councils

WHEREAS our expanding metropolitan centres confront the Christian Church with serious problems of reorganization and with new opportunities of service;

WHEREAS the reorganization of the Church in order to serve metropolia requires the creation of intercongregational, ecumenical organizations of laymen and clergy;

BE IT RESOLVED THAT This Board:

1. Continue to give leadership as requested by the Executive of General Council in the Ecumenical Community Project of the Canadian Council of Churches being carried out in the community of Burlington;

2. Consult with concerned Churches and Presbyteries in a metropolitan area toward the establishment of a pilot Urban Church Council on an ecumenical basis, to develop leadership and local participation for spiritual and community renewal; and to provide a budget of \$10,000 over a two-year period for this purpose, from the Evangelism and Social Service Reserve, in the anticipation that the Board of Home Missions and other denominations will share the cost (see Dead or Alive, p. vi centre spread).

4. Involvement of the Church In Developing A Theology of Evangelism and Social Action

The Evangelism Committee recognizes that there are a number of points of view concerning theology and various concepts of evangelism and social action among people within the church as well as those outside it. We believe these views must be taken into account in the formulation of a statement of evangelism and social action. Since neither the prepared papers contained in the agenda for this Board meeting nor the personnel of the Evangelism Committee reflect all these points of view we recommend that the Department of Evangelism and Social Service adopt the following procedure:

(1) Prepare a preliminary statement on the presuppositions of evangelism and social action, paying close attention to the relationship between them. Those preparing such a statement shall employ an agreed terminology and shall incorporate material from:

(a) the papers prepared by those invited to make submissions, viz. those contained in the Agenda and Workbook,

(b) representatives of the more theologically conservative sections of the church,

(c) the Youth Committee on Christian Presence,

(d) Those representing other significant points of view.

(2) Submit this preliminary statement of presuppositions to Presbyteries and Pastoral Charges for study and response.

(3) Arrange for a consultation on evangelism by a group, or groups, made up of representatives from the Board of Evangelism and Social Service and from the Conferences, including articulate spokesmen from various major schools of thought.

(4) Appoint a small committee to draft a statement expressing the church's understanding of evangelism and social action to be presented to the General Council 1968.

NOTE: For action of Board, see Minutes, p. 216.

REV. ROBERT BATER,
Chairman.

REV. B. K. CRONK,
Secretary.

PERSONAL AND SOCIAL ISSUES

1. Hate Literature

The Government of Canada proposed Bill S-49 "An Act to amend the Criminal Code regarding hate literature."

It is recommended that this Board:

(a) Qualify the position taken by its Executive with regard to the proposed Bill S-49 as follows:

1. Commend the government for its concern with incitement to hatred and violence in Canada.

2. Agree with section 267A and related definitions which have to do with "Genocide".

3. Request that section 267B in its present form, be deleted from the bill as a possible threat to freedom of speech.

(b) Authorize its Sub-Executive to prepare a brief in line with the general position set forth above.

(c) Approach the Sub-Executive of General Council with a view to accepting this brief as the official position of The United Church of Canada.

(d) Co-operate with the Sub-Executive of General Council in presenting the brief to the Joint Parliamentary Committee.

2. Aid to Dependents of Victims of Criminal Offences

We endorse the principle of Provincial Government compensation for injuries or death due to criminal action.

We ask the Executive or Sub-Executive of the Board of Evangelism and Social Service of The United Church of Canada to study this matter and prepare suitable briefs for presentation to Provincial Governments where there is no such provision.

3. Highway Safety

Supporting Data:

1. Suffering and loss of life in motor vehicle accidents is a matter for

Christian compassion; (almost 5,000 killed and about 150,000 injured yearly on Canada's highways);

2. Individual responsibility and government regulations are two critical factors in maintaining highway safety;

3. Government regulations do not require a certificate of mechanical fitness in the sale of second hand cars resulting in the operation on the highways of unsafe motor vehicles;

4. A high percentage of highway accidents are the result of impaired driving, and present legislation in Canada (except Saskatchewan) does not permit the enforcement of the only effective test for impairment; namely, the breathalyzer test;

5. In the design of automobiles, factors of safety are often sacrificed for style;

BE IT RESOLVED THAT This Board:

(a) Support, by the presentation of the following resolutions, a concerted effort made by the Canadian Highway Safety Councils and Regional Safety Councils and other concerned bodies in the promotion of highway safety through research and educational programmes toward the reduction of death and injury on the highway.

(b) Petition Provincial Governments,

1. To enact legislation making mandatory the presentation of certificates of mechanical fitness on all new and used motor vehicles before the issuance of a motor vehicle permit;

2. To enact legislation authorizing the use of breathalyzer tests and alcohol blood level tests as evidence of impaired driving.

(c) Petition the Federal Government to enact legislation setting forth minimum standards of safety in the design and production of motor vehicles and that all motor vehicles sold in Canada be required to meet these minimum standards. (Standards to include the elimination of protruding switches, keys, knobs, the installation of disc-brakes, outside rear view mirrors, four-way flashers, standardized quality tires, collapsible steering columns, shoulder harnesses, and fire retardant upholstery, etc.)

(d) Encourage ministers and congregations in the light of this resolution to carry out a vigorous education programme for safety on the highways with emphasis on individual responsibility. We request the Division of Congregational Life and Work to include in its study material, programmes for ministers and congregations with regard to safety on the highways.

(e) Reaffirm the stand taken by the General Council on automobile accident insurance: "Call upon Government to provide minimum insurance of all persons against death, injury or property damage caused by automobile accident, regardless of fault . . ." (Record of Proceedings, 22nd General Council 1966, p. 163.)

4. Common Law Relationships

(1) Common Law relationships exist at every level of our society.

(2) The Church is not always sympathetic towards the needs of people involved in such relationships.

IT IS RECOMMENDED That a further study be made, under the direction of the Division of Congregational Life and Work, concerning the situation

of couples and families living in Common Law with particular attention devoted to the responsibility of the Church to these people.

5. Criminal Records

BE IT RESOLVED THAT This Board commend the principle of expunging criminal records of all rehabilitated offenders and congratulate Mr. Tolmie, M.P. (Welland) on the presentation of his private bill in this regard to Parliament;

And further recommend this resolution be forwarded to the Justice Committee of The House of Commons.

6. Family Planning

WHEREAS many children are being born who are unwanted and unloved by their parents;

WHEREAS conditions of poverty condemn the children in a very large number of Canadian families to social deprivation;

WHEREAS it is not economically feasible to relate wages to family size;

WHEREAS a considerable proportion of poverty is directly related to family size;

WHEREAS Canadians cannot with consistency encourage family planning in other countries to reduce poverty and world hunger without themselves practicing responsible family planning;

BE IT RESOLVED THAT This Board:

(a) Reaffirm our support of General Council in petitioning the Government of Canada to amend Sec. 150 (c) of the Criminal Code which forbids the advertising and sale of Birth Control knowledge and devices in order that all parents may have the advantage of planning the size and spacing of their families.

(b) Petition again the Government of Canada to amend Sec. 150 2 (c) of the Criminal Code which forbids the advertising and sale of Birth Control knowledge and devices in order that all parents may have the advantage of planning the size and spacing of their families.

(c) Urge the establishment of Planned Parenthood Clinics.

7. Legal Aid

WHEREAS in a democratic society, it is imperative that justice be administered fairly and impartially, irrespective of social or economic status;

WHEREAS the assistance of competent legal counsel should be a fundamental right of any person charged with an offence (criminal, civil or administrative);

BE IT RESOLVED THAT This Board:

(1) Commend those Provincial Governments which have established adequate legal aid programmes; and

(2) Urge those Provincial Governments not having already done so to establish such legal aid programmes and in all other ways insure that no person is denied the right to counsel because of insufficient financial resources.

REV. W. LORNE BROWN,
Chairman.

MRS. ERIC KELLY,
Secretary.

POLITICAL AND ECONOMIC AFFAIRS

1. Housing Needs In Canada

WHEREAS an ever-increasing percentage of the Canadian people are living in large metropolitan areas;

WHEREAS this trend generates a greater demand for housing, but at the same time, housing starts have declined;

WHEREAS higher rentals for existing housing have placed low income families in a cost-price squeeze which forces them to pay more than 30% of their income for shelter. (Welfare recipients frequently pay as high as 50%);

WHEREAS some cities are following the short-sighted policy of excluding low and middle income families from central areas in order to get higher tax assessments from high density buildings;

WHEREAS many suburban areas are unwilling to accept low income families into their economically restricted neighbourhoods;

WHEREAS insufficient regional planning is being done for the inclusion of low income housing in new satellite cities;

WHEREAS few urban politicians are pressing for more federal aid to meet the housing needs of low income groups; and

WHEREAS some Church buildings located on urban real estate worth millions of dollars no longer serve the social or religious needs of the community:

BE IT RESOLVED THAT This Board:

(1) Ask urban congregations and parishes to explore:

(a) the possibility of building high-rise, low-rental apartments on existing church property.

(b) the possibility of converting the sites of existing old Church structures into church-housing complexes, with church facilities included;

(c) the formation of housing cooperatives sponsored by churches and community agencies.

(2) Request all suburban parishes to confront themselves, in study and prayer, to the ethical questions involved in present practices of excluding low income families (or public housing) from suburban communities.

(3) Support the formation of neighbourhood associations which will enable urban families to participate in decision-making and urge local congregations to accept responsibility in the formation of such associations, without seeking to dominate or control them.

(4) Suggest that local congregations encourage an active programme of adult education and action on urban issues (housing, pollution, traffic control, land use, etc.).

(5) Recommend that governmental housing policies be geared to the needs of low income families and further recommend the practice of a Provincial Housing authority acquiring and building such units as undertaken by the Ontario Housing Corporation and urge the extension of the practice.

(6) Request the appropriate governmental agencies, with the co-operation of private developers, to plan for entire metropolitan regions, with a view to the creation of satellite cities which will house a mixture of low, middle and upper class people.

(7) Urge municipal politicians to make full use of the monies made available by the Federal Government for low cost housing.

2. Rural Housing

WHEREAS the average rural family is far below the national average; and

WHEREAS slum conditions exist in many rural areas, in villages, small towns and farm communities; and

WHEREAS such government assistance programmes as the N.H.A. and farm improvement loans are inapplicable in many small communities and to individual rural families; and

WHEREAS most plans for low cost housing subsidies presuppose an urban situation;

BE IT RESOLVED THAT This Board urge governments at all levels to provide financial and technical assistance to rural people in raising the standards of their housing to at least a level of parity with urban public housing developments.

3. Vietnam

WHEREAS the war in Vietnam continues to inflict unconscionable agonies on the Vietnamese people;

WHEREAS among its victims are many civilians including women and children;

WHEREAS the provision of relief to such persons is a humanitarian act to which we are called as Christians quite independently of any political view;

WHEREAS the provision of such relief to sufferers in both North and South Vietnam in the form of medical supplies, food and vitamin supplements in amount of \$50,000 has been designated as a Centennial Project of the United Church of Canada by the Sub-Executive of General Council;

BE IT RESOLVED THAT This Board:

(1) Commend the Sub-Executive of General Council for its action in this regard;

(2) Urge the Federal Government to develop similar projects on a scale in keeping with the resources of Canada;

(3) Urge the Federal Government to provide a Canadian Hospital Ship and/or Canadian transport aircraft and Canadian Hospital facilities to assist wounded civilian victims of the Vietnam War without regard to place of origin or political allegiance;

(4) Commend this resolution to the Committee on the Church and International Affairs and solicit their support in this matter.

4. Church Officer In Ottawa

WHEREAS the 22nd General Council referred to its Executive a resolution calling for the establishment and maintenance of an office in Ottawa

and the appointment of an officer through whom communication between the federal government and the Church should be maintained; (Proceedings—P.205 #3A)

WHEREAS the need of such an office and officer is felt by this Board because of its particular concern with the political, economic and social conditions of the nation:

BE IT RESOLVED THAT This Board ask the General Council Executive to give priority to the consideration of this matter and that it be pursued in "consultation with the Canadian Council of Churches" as set forth in the General Council action. (P. 206 #3C)

5. Lotteries

WHEREAS recent legislation in the state of New York has opened the way for government sponsored lotteries, with monthly drawings to raise funds for school purposes;

WHEREAS this is certain to create new pressure on Canadian authorities, particularly in provinces adjacent to the State of New York, to seek legalization of similar lotteries in Canada;

WHEREAS the position of The United Church of Canada in opposition to government sponsored lotteries was spelled out and its grounds given by the 21st General Council;

WHEREAS much public support of such lotteries appears to be based upon misinformation:

BE IT RESOLVED:

(1) That this Board reaffirm its support of the position of the 21st General Council in this matter;

(2) That the Church be alerted to the impending pressure likely to arise from developments in the state of New York;

(3) That the Executive or Sub-Executive of this Board be requested to produce a factual brochure on this topic as soon as possible.

6. Right of Workers

WHEREAS the most valuable possession of a labourer is his ability to work, which ability is only an asset to him if his right to work is protected;

WHEREAS the right to strike in a manner set down in contract and in law is a labourer's inalienable right;

WHEREAS after a legal strike has been called, the right to picket is one of the most effective means a labourer has at his own disposal to:

(a) Inform the public of the situation:

(b) Persuade the other party in the dispute to the end that his grievance may be corrected.

WHEREAS *ex parte* injunctions (e.g. at Tilco, Peterboro, Ont., Oshawa Times, Oshawa, Ont., and Lemkurk Electric, Vancouver, B.C.) reduce this right to an ineffective token;

BE IT RESOLVED THAT This Board go on record as affirming;

(a) That in a legal strike every worker should have his right to his job protected by law until the conclusion of the strike.

(b) Every worker should have the right to picket effectively, providing there is no proven wilful act of violence to property or person.

- (c) That no injunction should be granted by any court in conjunction with a labour dispute except after hearing of testimony of witnesses in open court on notice to those it is proposed to enjoin, with opportunity for cross-examination and to adduce their own evidence.
- (d) That the right of appeal through normal court channels shall obtain in such cases and be expedited by the court to which the appeal is made.
- (e) That in any proven act of violence during a strike the law as normally operative in cases of offences of violence should be applied.

7. Canadian Dairy Policy .

(1) The 1967-68 Federal Dairy Policy does not meet the requirements of dairy farmers on the following grounds:

- (a) The return to the industrial milk shipper will be only \$4.65 per cwt. instead of the request \$5.00 per cwt.
- (b) Shippers who sell any fluid milk will be excluded from any subsidy on the industrial milk which they produce.
- (c) New industrial milk shippers, for subsidy purposes will be limited to a quota of 50,000 lbs. per year and established milk shippers will be limited to the previous year's quota.

(2) It is known that milk producers are shifting to other farming enterprises at a rate likely to cause a milk shortage.

BE IT RESOLVED THAT This Board support the dairy farmers in their efforts to receive just returns for their product and empower the Executive of the Board to take appropriate supportive action.

8. Land Use Planning

(1) With the growing population of Canada there is an accelerated demand for land for many uses.

(2) There is great pressure to acquire specific blocks of land for uses that will not best serve the long-range well-being of society.

(3) Good agricultural land is progressively being sacrificed for purposes that do not require fertile soil.

(4) The lack of an over-all land use plan complicates the problems of agriculture, housing, urban sprawl, assessment, recreation and conservation.

BE IT RESOLVED THAT This Board:

(a) Through its Executive, alert the public by suitable means to the growing danger of careless land exploitation and develop an educational programme concerned with the human priorities of land use;

(b) Urge all provincial governments to establish overall land-use plans and enact supporting legislation to carry out such programmes.

9. Human Rights

WHEREAS concern for the worth of the individual and the dignity of man lies at the heart of the Christian social ethic and is the basis on which human rights are predicated; and

WHEREAS 1968, marking the twentieth anniversary of the adoption of

the Universal Declaration of Human Rights by the United Nations, has been designated as the International Year for Human Rights;

BE IT RESOLVED THAT This Board:

(1) Urge local congregations to focus attention on federal and provincial legislation designed to safeguard basic human rights and to study the implications of these laws for the political, social, and economic life of this country; and

(2) Urge local congregations to be alert to procedures and practices within their communities which appear to threaten or violate fundamental human rights and to initiate and/or support whatever action they may deem appropriate to remove such threats or violations, and extend the area of such rights.

10. Poverty

WHEREAS an Urban Canadian family of four persons is considered generally to be living:

- in destitution when their total income is less than \$2,000 per annum;
- in poverty, when their total income is less than \$3,000 per annum;
- in deprivation when their total income is less than \$4,000 per annum;

WHEREAS by this definition at least one-third of all Canadian families live in either destitution, poverty or deprivation;

WHEREAS the Canadian economy is becoming increasingly productive;

BE IT RESOLVED THAT This Board urge the Federal Government to provide every Canadian family with an adequate guaranteed minimum income geared to the size of the family.

11. Bilingualism and Biculturalism

BE IT RESOLVED THAT This Board ask the Executive of General Council to make our Church's brief on Bilingualism and Biculturalism available for wide distribution in English and French.

12. Availability of Education Facilities in Both Official Languages

BE IT RESOLVED THAT This Board go on record as favouring the following principles:

- (a) the provision of public schools of both our official languages in all areas where a sizable minority of the second language exists;
- (b) the right of parents to choose between public schools of the two languages for their children; and
- (c) the right, where no public school of the second language exists, for the parents to send their children (without additional cost) to such a separate or alternative local school of their mother tongue.

BE IT FURTHER RESOLVED THAT:

- (a) in the interim where such opportunities do not exist, the Church seek to assist members of its congregations of minority groups of the second language to provide their children with education in their mother tongue by financial or other assistance as may be needed and possible;

AND THAT

- (b) steps to the implementation of the Church's involvement in this matter be referred to the executive of this Board for consideration and appropriate action.

12. La possibilité d'obtenir une instruction dans les deux langues officielles

Il est décidé que ce Conseil se déclare en faveur des principes suivants:

- (a) l'établissement d'écoles publiques de nos deux langues officielles dans toutes régions habitées par une minorité suffisante de la langue seconde;
- (b) le droit des parents de choisir entre les écoles publiques de l'une ou de l'autre langue pour leurs enfants; et
- (c) le droit des parents d'envoyer leurs enfants aux écoles locales de leur langue maternelle, soient-elles séparées ou autres, sans frais supplémentaires, s'il n'existe pas d'école publique de la langue seconde.

De plus, il est décidé que

- (a) jusqu'au moment où ces possibilités existent, l'Eglise cherche à prendre les mesures requises pour venir en aide aux membres des paroisses appartenant aux groupes minoritaires de langue seconde désirant faire instruire leurs enfants dans leur langue maternelle, soit d'une façon pécuniaire ou selon les exigences particulières, compte tenu des ressources disponibles,

Et que

- (b) le Comité exécutif de notre conseil soit chargé de voir aux moyens requis pour la mise en œuvre de cette participation de l'Eglise dans ce domaine.

MR. FRED MACKINNON,
Chairman.

REV. JOHN ROMERIL,
Secretary.

ADMINISTRATION

IT IS RECOMMENDED:

1. Appreciation

That this Board express its appreciation to the Church for its support in raising \$10,992,805.00 through the Missionary and Maintenance Fund and the United Church Women. The Board assures these bodies of our continued support in raising a unified budget of \$11,050,000.00 in 1967.

2. Financial Report 1966 and Estimates 1967

That the financial report 1966, as presented, be adopted, and that the estimates for 1967 be given general approval.

| | Expenditures | |
|--|----------------|-------------------|
| | Actual 1966 | Estimated 1967 |
| Administration | | |
| 1. Salaries—Secretaries and Staff..... | \$ 67,080.55 | \$ 70,376.00 |
| 2. Secretaries' Travel..... | 13,565.53 | 14,000.00 |
| 3. Rent..... | 4,509.84 | 5,109.90 |
| 4. Supplies and Stationery..... | 9,299.92 | 8,000.00 |
| 5. Postage and Express..... | 1,214.47 | 1,500.00 |
| 6. Telephone and Telegraph..... | 2,055.48 | 1,121.30 |
| 7. Printing Annual Report..... | 7,238.84 | 8,000.00 |
| 8. International Affairs, Meetings, Books and Periodicals..... | 9,727.86 | 7,000.00 |
| 9. Expenses, Board and Executive..... | 4,531.83 | 5,000.00 |
| 10. Expenses, Vancouver Office..... | 2,739.12 | 2,808.00 |
| 11. Expenses, Saskatoon Office..... | 2,767.52 | 2,800.00 |
| 12. Pension Fund (Employer's Contribution)..... | 4,968.96 | 5,114.00 |
| 13. Service Charge re Literature..... | 10,276.50 | 12,000.00 |
| 14. Sundry Expenses..... | 1,032.76 | 975.80 |

Grants to Institutions

| | | |
|---|-----------|----------|
| 15. Interprovincial Home for Women, Moncton..... | 2,000.00 | 2,000.00 |
| 16. Maritime Home for Girls, Truro..... | 4,000.00 | — |
| 17. Victor Home for Girls, Toronto..... | 2,500.00 | 2,500.00 |
| 18. United Church Home for Girls, Winnipeg..... | 4,500.00 | 4,500.00 |
| 19. United Church Home for Girls, Vancouver..... | 4,000.00 | 4,500.00 |
| 20. Earls Court Children's Home, Toronto..... | 2,500.00 | 3,500.00 |
| 21. United Church Montreal Homes for Elderly People, Montreal | 6,500.00 | — |
| 22. Mutchmor Place, Calgary..... | 6,000.00 | 6,000.00 |
| 23. Jellinek Society, Edmonton..... | 6,000.00 | 6,000.00 |
| 24. Bold Park Lodge, Hamilton..... | 6,422.90 | 6,000.00 |
| 25. Toronto Conference Work: Street Haven, Toronto..... | 1,680.00 | 1,680.00 |
| Alcohol Information Centre†..... | 6,000.00 | — |
| Crises Oriented Open Line..... | — | 2,000.00 |
| 26. Correctional and (or) | | |
| Social Work: Lakehead Worker..... | 2,325.00 | 2,325.00 |
| 549 Burrows Ave., Winnipeg..... | 1,645.66 | — |
| 553 Pritchard Ave., Winnipeg..... | 1,200.00 | 2,170.00 |
| 794 Dorchester Ave., Winnipeg..... | — | 3,500.00 |
| 27. Hidden Springs, Brantford..... | — | 2,000.00 |
| 28. St. Lawrence House, Montreal..... | — | 1,500.00 |
| 29. Staff Training (non Secretarial)..... | — | 2,000.00 |
| 30. Special Year-end Grants to Homes and Institutions..... | 1,300.00 | — |
| 31. Insurance—Bonding Treasurer, etc..... | 30.27 Cr. | — |
| 32. Contingencies..... | 847.00 | 5,000.00 |

Grants and Membership Fees and Bursaries

| | | |
|-------------------------------------|-----------|-----------|
| 33. Grants and Membership Fees..... | 10,299.88 | 11,200.00 |
|-------------------------------------|-----------|-----------|

Moral Issues and Social Welfare

| | | |
|---|----------|----------|
| 34. Conferences re Moral Issues..... | 3,004.42 | 4,320.00 |
| 35. Literature..... | 2,285.88 | 3,000.00 |
| 36. Correctional Chaplains, Training and Car Allowance for Chaplains..... | 2,691.10 | 6,000.00 |
| General Promotion, including Seasonal Program..... | 415.09 | — |

Evangelism

| | | |
|---|----------|----------|
| 37. Conferences on Evangelism (including Training)..... | 2,748.42 | 7,500.00 |
| 38. Presbytery Planning Fellowships..... | 3,612.88 | 2,000.00 |
| 39. Literature, including National Project..... | 7,833.25 | 6,500.00 |
| 40. Youth Evangelism Committee Expenses and Projects..... | 2,153.88 | 8,000.00 |
| 41. Evangelism Resource Committee Expenses..... | 1,946.82 | 2,000.00 |
| 42. Survey and Research re National Project..... | 569.40 | 1,000.00 |
| Use of Mass Media..... | 1,185.00 | — |
| 43. Church and Industry Institutes..... | — | 4,000.00 |

| | | |
|--------------------|---------------------|---------------------|
| Totals..... | \$239,145.49 | \$256,500.00 |
|--------------------|---------------------|---------------------|

3. *Capital and Project Fund

That the following expenditures from the Project Fund for 1966 be approved:

| | PROJECT FUND | Expenditures |
|--|--------------|--------------|
| Receipts: | | |
| Interest..... | \$ 1,323.58 | |
| Transfer from United Church Reserve..... | 75,000.00 | |
| Miscellaneous..... | 546.40 | |
| | | \$ 76,869.98 |
| Disbursements: | | |
| Grants: | | |
| The Elms, Windsor, N.S..... | \$ 10,000.00 | |
| Opportunity House, Toronto | 5,833.33 | |
| Montreal Information Centre..... | 9,750.00 | |
| St. Lawrence House, Montreal..... | 10,000.00 | |
| Friendship House, Toronto | 3,000.00 | |
| United Church Camp Mtg. Association, Berwick, N.S..... | 2,500.00 | |
| Oliver Lodge, Saskatoon..... | 10,000.00 | |
| United Church Home for Girls, Burnaby..... | 8,000.00 | |
| United Church Home for Girls, Vancouver..... | 6,000.00 | |
| Anglican Church in Canada..... | 1,325.00 | |
| Miscellaneous..... | 1,774.20 | |
| | | 68,182.53 |
| Excess of receipts over disbursements..... | | \$ 8,687.45 |
| Balance, January 1, 1966..... | | 59,483.56 |
| Balance, December 31, 1966..... | | \$ 68,171.01 |

†1967 Grant from the Alfred J. Mitchell Fund.

*Balance in this fund was affected by the reallocation of funds by action of the Board in 1967. For the action taken see extract from the Minutes of the Board, (page lxi).

That the following tentative list of possible grants from the Capital and Project Fund for 1967, be accepted:

CAPITAL AND PROJECT FUND

Evangelism

| | |
|--|--------------|
| 1. National Project of Evangelism and Social Action..... | \$ 20,000.00 |
| 2. National Project Events..... | 10,000.00 |
| 3. Information Centre, Montreal..... | 12,500.00 |
| 4. Camp Berwick..... | 2,500.00 |
| 5. Mass Media..... | 6,000.00 |
| 6. Research and Experimental Youth Evangelism..... | 5,000.00 |
| 7. Community Development Projects..... | 3,000.00 |

Homes for Girls and Women

| | |
|--|-----------|
| 8. United Church Home for Girls, Burnaby, B.C..... | 16,000.00 |
| 9. Group Home for Unmarried Mothers, Montreal..... | 3,000.00 |
| 10. Half-Way Homes for Girls, Superior Presbytery..... | 1,000.00 |
| 11. Group Home for Girls or Boys, Regina Presbytery..... | 1,000.00 |

Work Among Youth and Men

| | |
|---|----------|
| 12. Opportunity House, Toronto..... | 7,000.00 |
| 13. Half-Way House for Ex-Prisoners, Vancouver..... | 1,000.00 |
| 14. Half-Way House for Alcoholics, Prince Rupert, B.C..... | 1,000.00 |
| 15. Rehabilitation Home for Young Men, Superior Presbytery..... | 1,000.00 |

| | |
|-------------------|---------------------|
| Total..... | \$ 90,000.00 |
|-------------------|---------------------|

4. Other Funds

That the statement of Special and Sundry Funds for 1966, as follows, be adopted:

EVANGELISM AND SOCIAL SERVICE LITERATURE

Receipts:

| | | |
|---------------|--------------|--------------|
| Sales..... | \$ 30,300.43 | |
| Interest..... | 977.16 | |
| | | \$ 31,277.59 |

Disbursements:

| | | |
|---|-------------|-----------|
| Purchases..... | \$ 6,319.97 | |
| Advertising..... | 2,460.01 | |
| Printing..... | 32,352.60 | |
| Premium on payments made in U.S. funds..... | 286.10 | |
| Miscellaneous..... | 539.40 | |
| | | 41,958.08 |

| | |
|--|--------------|
| Excess of disbursements over receipts..... | \$ 10,680.49 |
|--|--------------|

| | |
|-------------------------------|-----------|
| Balance, January 1, 1966..... | 22,895.80 |
|-------------------------------|-----------|

| | |
|---------------------------------|--------------|
| Balance, December 31, 1966..... | \$ 12,215.31 |
|---------------------------------|--------------|

*EVANGELISM AND SOCIAL SERVICE RESERVE

Receipts:

| | | |
|---|-------------|--------------|
| Legacy..... | \$ 5,000.00 | |
| Donation..... | 1,000.00 | |
| Transfer from Board of Evangelism and Social Service Fund | 4,168.15 | |
| | | \$ 10,168.15 |

Disbursements:

| | | |
|---|--------------|-----------|
| Grants..... | \$ 13,292.00 | |
| Transfer to Office of Special Gifts and Bequests..... | 50.00 | |
| | | 13,342.00 |

| | |
|--|-------------|
| Excess of disbursements over receipts..... | \$ 3,173.85 |
|--|-------------|

| | |
|-------------------------------|-----------|
| Balance, January 1, 1966..... | 69,774.86 |
|-------------------------------|-----------|

| | |
|---------------------------------|--------------|
| Balance, December 31, 1966..... | \$ 66,601.01 |
|---------------------------------|--------------|

EVANGELISM AND SOCIAL SERVICE GUARANTEED ANNUITY

Receipts:

| | | |
|---------------|-------------|-------------|
| Gift..... | \$ 1,000.00 | |
| Interest..... | 1,927.16 | |
| | | \$ 2,927.16 |

Disbursements:

| | | |
|----------------|----------|--|
| Annuities..... | 2,947.37 | |
|----------------|----------|--|

| | |
|--|----------|
| Excess of disbursements over receipts..... | \$ 20.21 |
|--|----------|

| | |
|-------------------------------|-----------|
| Balance, January 1, 1966..... | 39,418.76 |
|-------------------------------|-----------|

| | |
|---------------------------------|--------------|
| Balance, December 31, 1966..... | \$ 39,398.55 |
|---------------------------------|--------------|

*Balance in this fund was affected by the reallocation of funds by action of the Board in 1967. For the action taken see extract from minutes of the Board, (page lxi).

***EVANGELISM AND SOCIAL SERVICE PROPERTY AND BUILDING**

Receipts:

| | | |
|--------------------------|--------------|--------------|
| Legacies..... | \$652,148.50 | |
| Donation..... | 25,000.00 | |
| Sales of Properties..... | 153,941.45 | |
| Interest..... | 37,333.01 | \$868,422.96 |

Disbursements:

| | | |
|---|---------------------|--------------|
| Grants to Institutions: | | |
| The Elms, Windsor, N.S..... | \$ 23,000.00 | |
| United Church Home for Elderly People, | | |
| Montreal..... | 20,864.54 | |
| Glebe Manor, Ottawa..... | 10,000.00 | |
| Hillcrest Lodge, Orillia..... | 25,000.00 | |
| Ina Grafton Gage Home, Moose Jaw..... | 1,000.00 | |
| Fairhaven Home, Burnaby..... | 15,000.00 | |
| Gorge View Society, Victoria..... | 10,000.00 | |
| | <u>\$104,864.54</u> | |
| Commissions re sales of properties..... | 4,240.00 | |
| Miscellaneous..... | 40.00 | |
| Transfer to Office of Special Gifts and Bequests..... | 6,521.48 | \$115,666.02 |

| | |
|--|---------------------|
| Excess of receipts over disbursements..... | \$752,756.94 |
| Balance, January 1, 1966..... | 241,159.25 |
| Balance, December 31, 1966..... | <u>\$993,916.19</u> |

SUNDRY FUNDS RELATED TO EVANGELISM AND SOCIAL SERVICE

| | RECEIPTS | | DISBURSEMENTS | | Excess of Receipts over Disbursements | Balance January 1, 1966 | Balance December 31, 1966 |
|---------------------------------|---------------------|--------------------|---------------------|---------------------|---------------------------------------|-------------------------|---------------------------|
| | Interest | Other | Grants | Other | | | |
| John Abraham Trust..... | \$ 261.89 | \$..... | \$..... | \$..... | \$ 261.89 | \$ 5,345.10 | \$ 5,606.99 |
| Boys' School of Ontario..... | 4,284.36 | ..... | 1,920.00 | ..... | 3,364.36 | E 68,666.35 | 72,030.71 |
| Ina Grafton Gage Trust..... | ..... | ..... | ..... | ..... | ..... | F 160,794.17 | 160,794.17 |
| Ina Grafton Gage Reserve..... | 8,305.24 | ..... | ..... | ..... | 8,305.24 | 11,152.01 | 19,457.25 |
| Ina Grafton Gage Home, | | | | | | | |
| Toronto..... | 9,991.33 | A 7,351.34 | 200.00 | B 73.51 | 17,069.16 | 203,822.61 | 220,891.77 |
| *Oliver Hezlewood Trust..... | 281.09 | ..... | ..... | ..... | 281.09 | 5,737.12 | 6,018.21 |
| Literature Reserve..... | 1,054.43 | ..... | ..... | ..... | 1,054.43 | 21,520.78 | 22,575.21 |
| Alfred J. Mitchell Trust..... | ..... | ..... | ..... | ..... | ..... | 381,870.71 | 381,870.71 |
| Alfred J. Mitchell Reserve..... | 20,586.25 | 245.54 | C 1,000.00 | D 12,299.14 | 7,532.65 | 43,039.43 | 50,572.08 |
| Preaching Missions..... | 471.77 | ..... | ..... | ..... | 471.77 | 9,628.87 | 10,100.64 |
| *Rural Life Trust..... | 50.79 | ..... | ..... | ..... | 50.79 | 1,036.71 | 1,087.50 |
| Special Charities Fund..... | 341.19 | ..... | ..... | ..... | 341.19 | 6,963.70 | 7,304.89 |
| *Toronto Conference Fund for | | | | | | | |
| Senior Citizens' Homes..... | 463.65 | ..... | 13,950.87 | ..... | 13,487.22 | 13,950.87 | 463.65 |
| | <u>\$ 46,091.99</u> | <u>\$ 7,596.88</u> | <u>\$ 17,070.87</u> | <u>\$ 12,372.65</u> | <u>\$ 25,245.35</u> | <u>\$933,528.43</u> | <u>\$958,773.78</u> |

A—Legacies. B—Transfer to Office of Special Gifts and Bequests. C—Grant to Ontario Temperance Federation. D—Advertising and promotion re temperance. E—Deleting from balance shown last year a sum of \$32,000, being a non interest bearing loan to Boy's Village. F—Deleting from balance shown last year a sum of \$300,000 being the value of a mortgage on the property held by The United Church of Canada.

*These funds were affected by the reallocation of funds by action of the Board in 1967. For the action taken see Minutes of the Board.

5. Alfred J. Mitchell Reserve Fund

(a) *Budget*—Communications Committee: *Voted*, That this Board approve the 1967 budget of \$18,000.00 of the Committee on Communications, the funds being taken from the Alfred J. Mitchell Reserve Fund:

| | |
|-----------------------------|--------------------|
| Unchurched Editorials..... | \$ 4,500.00 |
| On the Spot—TV Mission..... | 4,000.00 |
| One Minute Radio Spots..... | 1,500.00 |
| Freberg Spots..... | 3,500.00 |
| God Is Alive—TV Spots..... | 3,000.00 |
| Ethnic Broadcasts..... | 1,000.00 |
| Contingency..... | 500.00 |
| Total..... | \$18,000.00 |

*Balance in this fund was affected by the reallocation of funds by action of the Board in 1967. For the action taken see extract from minutes of the Board, (page lxi).

(b) *United Church Alcohol Information Centre, Toronto: Voted, That This Board authorize the payment of \$6,000 from the Alfred J. Mitchell Reserve Fund to the United Church Alcohol Information Centre (Rev. Gordon Winch, Director), Toronto.*

6. Evangelism Resource Committee

That this Board provide a budget of \$2,000 for expenses relating to the Evangelism Resource Committee of the Division of Congregational Life and Work (Budget No. 41), the membership of which is as follows: Rev. Gordon C. Hunter, Rev. Warren Bruleigh, Mrs. W. B. Cruikshank, Mr. Armand L. Manness, Mr. Donald Freeman, Mrs. Donald T. Vanstone, Rev. R. J. D. Morris, Rev. C. A. S. Elliott, Rev. Rex Dolan, Rev. Carson W. Duquette, Rev. Lois Wilson, Rev. Clifton Sturge, Rev. D. I. Macintosh, Rev. Stewart Crysedale, Rev. John R. Leng, Miss Dorothy Wilson, Mr. Ralph Wilson, Rev. Alvin Cooper, Mrs. Gilbert Cook, Mr. George Cram, Rev. J. R. Hord, Rev. Robert S. Christie, Rev. G. B. Mather, Rev. A. G. A. McCurdy, Rev. Gordon K. Stewart.

7. Youth Evangelism

(a) That this Board provide a budget of \$2,000 for expenses relating to the Youth Evangelism Committee of the Division of Congregational Life and Work (See Budget No. 40), the membership of which is as follows: Mrs. J. D. Ward, Miss Lynn McGinnis, Miss Cheryl Seaman, Miss Nancy Hannum, Miss Marjorie McFarlane, Miss Ruth McDonald, Mr. Errol Sharpe, Mr. Thomas Faulkner, Rev. Kenneth Murdoch, Rev. B. G. Smillie, Mr. Randy Windsor, Rev. Elton Davidge, Rev. J. R. Hord.

(b) That this Board provide a budget of \$6,000 for special projects in the field of Youth Evangelism (See Budget No. 40).

(c) That this Board endorse the action of its Executive in undertaking a program of Research and Experimental Evangelism among youth, to be carried out under the supervision of Dr. E. F. File, Executive Director of the Canadian Urban Training Project, Toronto, with a budget of \$5,000. (Capital and Project Fund No. 6).

8. Presbytery Planning Fellowships, 1967

That this Board authorize a budget of up to \$2,000.00 for training purposes in conjunction with those presbyteries which have not yet held presbytery planning fellowships, but apply for grants in 1967. (Budget No. 38)

9. Conferences on Evangelism and Conveners' Colloquiums

That this Board continue to sponsor Conferences on Evangelism at Whitby, Parkville, and the Prairies, and that we seek to extend such Conferences and Colloquiums to the Maritimes and Newfoundland. (Budget No. 37)

10. Pastors' Colloquiums

That this Board, in cooperation with the Division of Congregational Life and Work, Board of Colleges, local presbyteries, and where possible with other denominations, sponsor Pastors' Colloquiums and that the Middlesex Presbytery Pastors' Colloquium be regarded as a pilot project to work out a pattern for such events. (Capital & Project Fund No. 2)

11. Experimental Evangelism and Social Action

(1) *"On the Spot" TV Mission:* That this Board authorize the holding of an "On the Spot" TV Mission, either in the Maritimes or in Western Canada, at an approximate cost of \$6,000.00, the results of this project to be carefully assessed. (Capital and Project Fund No. 5)

(2) *Community Development:* That this Board provide a budget in amount of \$3,000.00 to assist in community development projects, as a possible new form of evangelism and outreach. (Capital and Project Fund No. 7)

(3) *Centennial Town-Talk Project:* That this Board provide a grant in amount of \$3,000.00 from the Capital and Project Fund (National Project Events), for the Faith-in-Life Centennial Town-Talk project in Evangelism in Port Arthur and Fort William, to be held next Fall. (Capital and Project Fund No. 2)

12. Bursaries and Grants for Post Graduate Training

The Board of Evangelism and Social Service is offering the following Bursaries and Grants to encourage our Church leadership, both clergy and lay, to engage in continuing study to improve their training in Evangelism and Social Action and to provide some financial assistance to persons training for specialized ministries: (Budget No. 33)

| | |
|---|--------------------|
| Ecumenical Evangelism Conference, Green Lake, Wisconsin (6 bursaries at \$75.00 each)..... | \$ 450.00 |
| Two participants in the short term courses at the Canadian Urban Training Project for Christian Service..... | 1,200.00 |
| Summer School, Coady International Institute (2)..... | 1,200.00 |
| Clinical Pastoral Training..... | 400.00 |
| Training for Evangelism in Rural Church..... | 500.00 |
| Schools for Alcohol Studies: | |
| Western Canada..... | \$ 200.00 |
| Rutgers and (or) N. Conway..... | 200.00 |
| Summer Course on Alcohol Problems of Addic- tion, sponsored by the Alcoholism and Drug Addiction Research Foundation of Ontario.... | 200.00 |
| | 600.00 |
| Other Conferences..... | \$ 1,000.00 |
| Total..... | \$ 5,350.00 |

13. Grants of Ecumenical Ventures and Non-United Church Organizations

(1) *Religion Labour Council*

That this Board continue its grant of \$3,000 in 1967 to the Religion Labour Council. (Budget No. 33)

(2) *Church and Industry Institutes*

That this Board designate a grant of \$4,000 for the holding of Church and Industry Institutes during 1967, including the holding of a National Seminar on the Church and Industrial Society, to be held in Waterloo from May 15-26, 1967, with the United Church of Canada represented by the following persons: Rev. G. R. Gostelow, Rev. Donald Duff, Rev. Donald B. Atkinson, Rev. William McCosh, Rev. John Romeril, Rev. Stewart Clarke and Rev. W. J. Baker. (Budget No. 44)

(3) *The Ontario Hospital School, Cedar Springs, Blenheim, Ontario*

That this Board provide an honorarium of \$400.00 per annum (from E. & S. S. Trust Fund) for a part-time Chaplain to the Cedar Springs School for Retarded Children, Blenheim, in cooperation with Kent presbytery,

and that the Department encourage other presbyteries where a Government School for Retarded Children is erected within their bounds, to consider provision for such part-time chaplaincy.

(4) *Boy's Village, Toronto*

That this Board renew its offer to provide a loan to Boy's Village, Toronto in an amount not exceeding \$50,000 (from the Boy's School of Ontario Fund), for a new residential building, the loan to be without interest for five years; thereafter to bear interest at the current rate of interest and capital repayments to commence five years from date of loan, these terms to be subject to review at that time through mutual agreement, with the further condition that assurance from government be received regarding their capital and current grants, and further that the Executive of this Board be authorized to carry out the details of this transaction.

(5) *The Street Haven, Toronto, Ontario*

That this Board continue to contribute \$140.00 a month for work among needy women at The Street Haven, Toronto. (Budget No. 25).

(6) *Crises Oriented Open Line (Life-Line)*

That this Board provide a grant of \$2,000.00 to assist in the operation of a Crises Oriented Open Line, a project established at Little Trinity Anglican Church, Toronto, with the participation of the four Toronto presbyteries. (Budget No. 25)

(7) *Life Line International*

WHEREAS this Board has received a request from the Rev. Alan Walker, of Life Line International, with headquarters in Sydney, Australia, requesting The United Church of Canada to nominate a representative to this body:

BE IT RESOLVED That the Rev. Dugald B. MacDougall, who has been active in establishing a successful Life Line Movement in Sudbury, Ontario, be the nominee from The United Church of Canada on Life Line International, on the understanding that this does not involve a financial commitment.

14. Actions Regarding Homes and Institutions Under the Administrative Oversight of this Board.

(1) *Appointment to Homes and Institutions*

That the Executive review the nominations for Local Boards of Homes and Institutions, including the nominations from this Board, where applicable, and be given authority to confirm such nominations.

(2) *Audited Reports*

That the audited and year-end reports received from the Homes and Institutions be reviewed by the Secretaries who will report concerning them to the next meeting of the Executive of this Board.

(3) *Lay Employees Retirement Benefits*

That the Department be authorized to continue negotiations with local Boards of Homes and Institutions, with a view to providing satisfactory pension benefits or severance pay for employees not covered by the L.E.R.P. or other pension plan, final decision to be made by the Executive.

(4) *Homes and Institutions—Appreciation of Leaders*

That the Board express its appreciation of the services rendered by the Chairmen and Members of the Boards, Administrators, Superintendents and Staffs of Homes and Institutions.

(5) *Training Courses for Administrators and Superintendents*

That this Board cooperate with any Board of our Homes, Half-Way Houses and Institutions, who will arrange for their Superintendents or Administrators to attend special training courses, with a budget of \$2,000 for this purpose, to be administered by the Executive. (Budget No. 29)

(6) *Extension, Fair Haven Homes, Vancouver, B.C.:*

WHEREAS the Board of Fair Haven Homes, Vancouver, has voted at its Annual Meeting to complete its building plans by erecting a fifty bed apartment extension at a cost of approximately \$300,000.00; and

WHEREAS this extension would fulfil the condition that the overall per unit costs at the Home would be reduced by such additional services; and

WHEREAS the Board of Fair Haven has requested the Board of Evangelism and Social Service for a grant of \$45,000.00;

BE IT RESOLVED THAT This Board provide a grant of \$45,000 from the Watkins Estate for the erection of such an apartment extension on condition that the Board of Fair Haven Homes provide a financial statement indicating that such an extension is both required and would reduce the per unit cost of services at the Home.

(7) *New United Church Home, Burnaby, B.C.*

WHEREAS the Board of the United Church Home for Girls in South Burnaby, B.C., in view of increased estimates for the new building, has requested the Board of Evangelism and Social Service to increase its capital grant from \$40,000 to \$65,000;

BE IT RESOLVED THAT This Board increase its grant from \$40,000 to \$65,000, of which \$16,000 was paid from the Project Fund 1966, \$16,000 will be paid from the Capital and Project Fund 1967 and that this Board further votes \$21,982.00 from the Property and Building Fund, designate the balance of the Oliver Hezzlewood Estate in amount of \$6,018 to this work—the above grants together with \$5,000 received anonymously for the Home, representing a total of \$65,000.

(8) *Ina Grafton Gage Home, Toronto—Nursing Care Unit*

WHEREAS there have been delays in securing permission to build a Nursing care unit on the property adjacent to the Ina Grafton Gage Home; and

WHEREAS the Toronto Conference Finance Committee requests that a special financial appeal for this work be not carried out until 1968;

BE IT RESOLVED THAT the Executive of this Board consult with the Board of Finance, with a view to securing its permission of financial arrangements and to continue to work with the Board of the Ina Grafton Gage Home for the erecting of a 58-bed nursing care unit, in line with the resolution—see “Dead or Alive”, page xvii; and with the Board of the Ina Grafton Gage Home, re a grant from the Reginald Watkins Estate, the proposed amount to be referred to the 1968 Annual Meeting of this Board.

(9) *Establishment of a Senior Citizens Home, Ottawa, Ontario.*

WHEREAS there has been delay in securing permission to erect a new Senior Citizens Home in Ottawa on the proposed site;

BE IT RESOLVED THAT This Board continue to work with the Board of Directors of the proposed Glebe Manor and with other bodies, in the establishment of this new Home (See resolution, "Dead or Alive", page xvii), the remainder of this Board's grant, viz. \$40,000, to be forwarded as needed from the Reginald Watkins Estate.

(10) *Nursing Care Unit in Conjunction with Tantrammar Haven, Sackville, N.B.*

WHEREAS there has been delay in raising sufficient local funds for the erection of the new proposed Nursing Care Unit in conjunction with Tantrammar Haven, Sackville, N.B.;

BE IT RESOLVED THAT This Board authorize its Executive to continue negotiations with the Board of Tantrammar Haven and other bodies, with a view to the erection of the new Nursing Care Unit and that the remainder of this Board's grant of \$45,000 be forwarded if and when required from the Reginald Watkins Estate.

(11) *Oliver Lodge, Saskatoon*

That the indebtedness of the Oliver Lodge, Saskatoon, to the Ina Grafton Gage Reserve Fund in amount of \$10,000 be discharged by the payment of this indebtedness from the Watkins Estate.

15. Areas of Cooperation with Other Boards, Presbyteries, etc.

(1) *Joint Committee on the Rural Church*

That this Board, along with the Boards of Home Missions and Christian Education, accept responsibility for estimated expenditures of \$455.00 for 1967 to be apportioned as follows:

| | |
|--------------------------|----------|
| Home Missions..... | \$205.00 |
| E. and S.S..... | 205.00 |
| Christian Education..... | 45.00 |

That this Board approve the publication and distribution of the brochure "The Challenge of Change to the Rural Church" prepared by the Joint Committee on the Rural Church at the request of the National Evangelism Resource Committee. 30,000 copies have been printed.

(2) *Hidden Springs, R.R. 4, Brantford, Ontario*

Voted, That this Board provide an annual grant of \$2,000 to Hidden Springs R.R. #4, Brantford, Ontario (a residential Christian community established for the rehabilitation of persons with emotional problems, Budget No. 27) and further that this Board renew its offer to provide a capital grant up to \$25,000 from the Property and Building Fund for the erection of a new administration and recreational building on similar terms as provided at last year's annual meeting (see "Dead or Alive," p. xix).

(3) *Half-Way Homes for Girls, Superior Presbytery*

WHEREAS this Board has received correspondence from the E. and S.S. Committee of Superior Presbytery informing us that this Committee is beginning research on the need for (1) a Half-Way House for delinquent girls and (2) a residential Home for Girls from outlying areas, who are in Port Arthur or Fort William for the first time;

BE IT RESOLVED THAT This Board request the E. and S.S. Committee of Superior Presbytery to carry out this research and to establish this work on a community or on an interdenominational basis and that the Executive be

authorized to vote a grant of \$1,000 if and when this work is established. (Capital and Project Fund No. 10)

(4) *Rehabilitation Home, Superior Presbytery*

WHEREAS a Committee of Citizens in Port Arthur—Fort William is conducting a survey with a view to establishing a Rehabilitation Home or Homes for Young Men;

BE IT RESOLVED THAT This Board authorize its Executive to continue consultation with the Committee of Citizens and the Board of Home Missions, with a view to providing such services and to vote a capital grant up to \$1,000, if and when this work is established in 1967. (Capital and Project Fund No. 15)

(5) *Establishment of a Group Home for Children, Regina Presbytery*

WHEREAS a Committee of Regina Presbytery has held discussions with the government of Saskatchewan with regard to the establishment of a Group Home for Disturbed Boys or Girls; and

WHEREAS the Regina Committee has approached our Board of Evangelism and Social Service with regard to a grant for such a Home;

BE IT RESOLVED THAT This Board continue consultations with the above Committee of Regina presbytery regarding the establishing of a Group Home for Girls or Boys and that the Executive be authorized to contribute \$1,000 toward this project, if and when it is established in 1967. (Capital and Project Fund No. 11)

(6) *Friendship House for Women, Toronto*

WHEREAS the Toronto Home Missions Council, Toronto East Presbytery, St. Luke's United Church and the Board of Evangelism and Social Service, have established a need for a series of Half-way Houses for Women in Toronto (for the lonely, alcoholic, mentally disturbed, etc.); and

WHEREAS this Board has been requested to proceed toward the establishment of a Friendship House for Women:

BE IT RESOLVED THAT This Board authorize its Executive to work toward the establishment of a Friendship House for Women in the City of Toronto and that the James Hanna Steele Estate, in amount of \$5,000, be designated for this purpose. (Reserve Fund)

(7) *Half-Way House for Ex-Prisoners in B.C.*

WHEREAS the Board of Evangelism and Social Service has received a copy of a Brief prepared by representatives of several Communions and the John Howard Society concerning the proposed establishment of a Half-Way House for Released Prisoners in B.C., with requests to the participating Communions for grants as follows: Anglican—\$1,000; United Church—\$1,000; Presbyterian—\$500.00; Baptist—\$500.00:

BE IT RESOLVED THAT This Board commend the work of this Committee, encourage them to proceed toward the establishment of such a Half-Way House for Ex-Prisoners and authorize the Executive of this Board to vote a grant of \$1,000 (Capital and Project Fund No. 13) if and when this project is established in 1967.

(8) *St. Leonard's House, Windsor, Ont.*

WHEREAS the Rev. Father T. N. Libby of St. Leonard's House, Windsor, a Half-Way House for Ex-Prisoners, has approached the Board for a grant toward the work of this Home; and

WHEREAS this request has been endorsed by Essex Presbytery:

BE IT RESOLVED THAT This Board authorize a grant in amount of \$1,000 to St. Leonard's House, Windsor, on the understanding that this Board, through Essex Presbytery be represented on their Board. (Budget No. 32)

(9) *Half-Way House for Alcoholics, Prince Rupert, B.C.*

WHEREAS a work among Alcoholics has been established in Prince Rupert, B.C. in conjunction with Friendship House; and

WHEREAS this Board has been approached for a grant to furnish and equip the new quarters:

BE IT RESOLVED THAT This Board provide an amount of \$1,000 to be applied toward furnishings and equipment at the Half-Way House for Alcoholics, Prince Rupert, B.C. (Capital & Project Fund No. 14)

(10) *Albright Gardens, Beamsville, Ont.*

That the Rev. Gordon K. Stewart represent this Board on the Corporation of Albright Gardens Homes Incorporated and also as one of the Directors.

(11) *Housing for Low Income Families*

WHEREAS one of the most urgent needs in Canada today is the provision of housing for low income families; and

WHEREAS we believe that the Christian Church should act in relieving human need both as an expression of Christian discipleship and as a means of educating public opinion and urging government to greater efforts in supplying adequate housing for Canadian citizens:

BE IT RESOLVED THAT This Board authorize its Executive to confer with interested congregations or ecumenical housing committees or Church-sponsored local corporations, with a view to the erection of housing for low income families integrating a functioning Church and to provide a budget of \$20,000 from the Property and Building Fund, toward the equity of the concerned congregation, committee or corporation.

16. Membership Fees

That payment of the following Membership Fees be approved: (See current budget No. 33)

| | |
|---|------------|
| Canadian Institute of International Affairs..... | \$ 25.00 |
| United Nations Association in Canada..... | 150.00 |
| Canadian Federation on Alcohol Problems..... | 1,250.00 |
| Canadian Association for Corrections..... | 25.00 |
| Canadian Correctional Chaplains' Association..... | 400.00 |
| Total..... | \$1,850.00 |

17. Correctional Chaplaincy

(1) That this Board authorize the holding of a Conference for full-time and part-time correctional chaplains, preferably on an interdenominational basis, with a budget of \$1,000.00 (Budget No. 36)

(2) That this Board provide a travel grant of \$250.00 per annum to the following Federal prison chaplains, who have been appointed on the recommendation of this Board, and the Sub-Executive of General Council, for one year only, the matter to be reviewed for 1968: Rev. Allan McDowell, Rev. Malcolm Steinburg, Rev. Theodore VanPetegem, Rev. Ronald McCullough, Rev. Frederick V. Kropp. (Budget No. 36)

(3) That honoraria and travel expenses for part-time correctional chaplains for 1967 be as follows: (Budget No. 36)

| | |
|--|-----------|
| Rev. Ross Readhead, Ontario Reformatory, Guelph..... | \$ 700.00 |
| Rev. Robert Gay, Calgary Gaol, Calgary..... | 800.00 |
| Rev. W. B. Johnson, Essex County Gaol, Windsor..... | 300.00 |
| Rev. A. H. Vickers, Burwash Industrial Farm, Sudbury.... | 800.00 |

Note: The Board of Home Missions has established a policy that a minister serving on an aid-receiving charge may receive, without affecting the grant from the Board of Home Missions, up to \$400.00 as salary or honorarium, plus actual mileage, in connection with this special work at the presbytery expense rate.

18. Advertising and Ethics

That the expenses for the Special Committee studying Advertising and Ethics in a Christian Setting, as requested by General Council, be taken from the current budget. (Budget No. 34)

19. Sex and Morality

That the expenses of the special committee set to study Sex and Morality, be paid from the current budget. (Budget No. 34)

20. Regional Conferences on Health Services

That the expenses of delegates to the Regional Western Conference on Health Services, up to \$2,000.00 be paid from the current budget. (Budget No. 34)

21. American Committee on Africa

WHEREAS this Board has once more received a request for funds from the American Committee on Africa, which is committed to freedom under majority rule in all of Southern Africa, South Africa, Mozambique, Angola, Rhodesia and South West Africa;

BE IT RESOLVED THAT This Board contribute \$250.00 to this work. (Budget No. 33)

22. Committee on The Church and International Affairs

(1) That this Board provide a budget of \$7,000 for 1967 for the expenses of the Committee on the Church and International Affairs, Conferences on International Affairs, and the publishing of educational materials.

(2) The membership of the Central Committee on the Church and International Affairs, now appointed by General Council, is as follows:

Mr. Harry Coote Smith
Rev. J. R. Hord
Very Rev. J. R. Mutchmor
Very Rev. E. M. Howse
Very Rev. Angus J. MacQueen
Very Rev. J. S. Thomson

Rev. Donald Pratt
Mr. Ralph Wilson
Miss Wilna Thomas
Mr. Ernest Homewood
Prof. W. S. McCullough
Prof. Charles Hendry

Mr. Henry Langford
Mr. Willson Woodside
Mr. Murray Cotterill
Mr. Reginald Gardiner
Mr. Norman Vale
Mr. Nelson Abraham

Rt. Rev. Wilfred C. Lockhart
 Rev. Ernest E. Long
 Rev. Roy Webster
 Rev. Peter Gordon White
 Rev. Gordon K. Stewart
 Rev. Frank Carey
 Rev. C. M. Stewart
 Rev. Garth Legge
 Rev. T. R. Davies
 Rev. Carl Zurbrigg
 Rev. James Finlay
 Rev. A. M. Lavery
 Rev. I. G. Perkins
 Rev. Beverly Oaten
 Rev. Charles Catto
 Rev. J. P. Browne

Prof. Donald D. Evans
 Dr. Katharine Hockin
 Mrs. C. S. Patterson
 Mrs. D. D. Campbell
 Mrs. H. N. Wilkinson
 Mrs. George Birtch
 Mrs. Ryrie Smith
 Miss Emma R. Kaufman
 Mrs. Walter Riddell
 Miss Marilyn G. Vrooman
 Mrs. E. J. Aplin
 Mrs. R. G. Flood
 Mrs. James B. Harrington
 Mrs. A. D. Margison
 Miss Brownen Wallace
 Mr. Donald L. Nicol

Mr. William Small
 Mr. Fred P. Hotson
 Mr. Bruce Legge
 Mr. J. Ross Scrimger
 Dr. Godfrey Gale
 Mr. Eldon Comfort
 Mr. Robert Torrance
 Mr. James Dills
 Mr. W. Leonard McNeil
 Mr. G. E. Plewman
 Mr. Keith Spicer
 Mr. Hugh Miller
Consultants
 Prof. Paul Fox
 Mr. John Holmes

Note: The Committee on The Church and International Affairs has been made a standing committee of General Council by action of the Executive. The membership is now under review.

23. Booklet on Church and Peace

That this Board authorize the publishing of a booklet on Church and Peace with Professor Donald D. Evans as editor, with payment from the Literature Fund.

24. Administration of the Board of Evangelism and Social Service

(1) Executive Committee

That this Executive Committee consist of the following members: Rev. W. Clarke MacDonald, Rev. J. R. Hord, Rev. Robert S. Christie, Rev. G. B. Mather, Rev. Gordon K. Stewart, Rev. A. G. A. McCurdy, Rev. Arthur Boorman, Miss Beatrice Wilson, Miss Robena Morris, Rev. Maurice Nerny, Rev. John Romeril, Mr. Alfred Best, Mr. Donald Secord, Rev. A. H. Daynard.

(2) Sub-Executive Committee

That a Sub-Executive of this Board be appointed by the Executive, its members to consist of the Chairman, Secretaries in the Toronto Office of its Department, plus a ministerial and lay member of the Board residing in or near Toronto. This Sub-Executive will meet at the call of the Chairman to deal with emergency matters between meetings of the Executive.

(3) Corresponding Members

That the Executive have authority to invite the following persons to attend its meetings as corresponding members: Co-ordinator, National Project of Evangelism and Social Action, Representative from the Board of Information and Stewardship. E. and S.S. Conference Conveners in the five central conferences, who are not members of the Executive.

(4) Field Staff

WHEREAS the present Secretarial staff in the Toronto office of the Board of Evangelism and Social Service is unable, because of location and increased load of responsibility, to adequately provide field services in Evangelism and Social Action in the Maritimes and Newfoundland:

BE IT RESOLVED THAT This Board forward a request through the Division of Congregational Life and Work to the Sub-Executive of General Council for the appointment of a Field Secretary or Secretaries in the Maritimes and (or) Newfoundland, with the possibility that such an appointment of extra field staff might be made in cooperation with another Board of the Division, on the understanding that the Board of Evangelism and Social Service would be consulted and share responsibility in the selection, training and oversight of such staff.

(5) *Opportunity House, Inc., Toronto*

That this Board name to the Board of Opportunity House, Inc., the present representatives of the Board thereon, namely, Rev. Gordon K. Stewart, Mr. Stanley Outhouse, Mr. A. Phillips Silcox.

(6) *Annual Report*

That 12,000 copies of the Annual Report entitled "Canada and Its Future" be printed. It is understood that the responsibility for editing the report will be undertaken by the Department and to sell for \$1.00 per copy or 12 copies for \$10.

(7) *Appreciation for Legacies*

That this Board record its appreciation for legacies received during the past year, and call the attention of persons interested in Christian Social Service to the opportunity of providing legacies for such purposes.

25. Potential Extension of Work of Opportunity House

WHEREAS it has been represented to the Board by Mr. R. N. Thompson of Arkona, Ontario, and his brother Mr. R. F. Thompson of 11 Deanewood Crescent, Islington, Ontario, that they propose to purchase a farm property in the area between Toronto and Hamilton to be offered for use as a residence for boys operated within the corporate structure of Opportunity House; and

WHEREAS Mr. R. N. Thompson has had considerable experience in boys' work and wishes to offer himself for this work in this content but is desirous of further training; and

WHEREAS it appears likely that such training would be made available to him by Boys Village, Toronto, for a period of one year on our request at no charge.

Moved that authority be given to the Executive or Sub-Executive of this Board to provide funds up to a maximum of \$6,000.00 during such one year training period for the maintenance of Mr. R. N. Thompson and his family conditional upon:

(1) A satisfactory interview of Mr. R. N. Thompson by a Committee of the Opportunity House Board leading to some prospect of a future relationship within the corporate structure of Opportunity House;

(2) Acceptance of Mr. Thompson for training purposes by Boys Village for a one year period and satisfactory reports upon such training provided periodically by Boys Village to the Board of Evangelism and Social Service and beginning at a point three months from the commencement of such training;

(3) Clear intention on the part of Mr. R. N. Thompson and Mr. R. F. Thompson to purchase a farm suitable for the intended project.

26. New Constitution of Board of 553 and 794, Winnipeg:

WHEREAS the Board of 553 and 794 Winnipeg has submitted a draft Constitution for approval of the two sponsoring Boards of Home Missions and Evangelism and Social Service;

BE IT RESOLVED THAT This Board authorize its Executive to confer with the Executive of the Board of Home Missions regarding the working out of the final draft of this Constitution.

27. Appointment of Rev. Harold J. King as Correctional Chaplain:

This Board confirms the action of its Sub-Executive in recommending the Rev. Harold J. King of Elizabeth, Colorado for appointment as Correctional Chaplain, the Department of Reform Institutions, the Province of Ontario, conditional upon his immediate application for readmission to the ministry of The United Church and his actual admission in due course; and further, since the Department of Reform Institutions does not pay moving expenses for newly appointed chaplains, that this Board pay Mr. King's moving expenses up to an amount of \$1,000.

28. Appointment of Delegate to the Consultation on Reconciliation and International Justice, Bossey, Switzerland, June 26 to 30, 1967:

WHEREAS the Ecumenical Institute of the World Council of Churches has issued an invitation to The United Church of Canada to appoint a representative, preferably a layman in the field of economics, international development, business, industry, government administration, etc.;

WHEREAS the Executive of this Board has referred this matter to the Church and International Affairs Committee for recommendation as to a suitable representative;

BE IT RESOLVED THAT This Board confirm this action of its Executive and authorize payment of this delegate's expenses in amount of \$700.00.

29. Research—Part-time Assistance:

WHEREAS there is need of extra staff help to carry out research and compile resource files pertaining to areas of the Board's concern;

WHEREAS Mr. Tim Smith, member of Lawrence Park Community Church, a student at Union Theological Seminary, New York City, is available for part-time summer employment, and has expressed deep concern regarding aspects of the work of our Board:

BE IT RESOLVED THAT This Board authorize its Executive or Sub-Executive to employ Mr. Tim Smith on a part-time basis during the summer months at the rate payable to student ministers under Home Missions appointment, from the Current Budget No. 8.

30. Sex and Morality Committee:

That Miss Wilma Bell, a University of Saskatchewan student be appointed to the Committee on Sex and Morality representing Kairos. Miss Bell was Kairos delegate to the Family Life Conference in Hamilton in 1966.

31. Joint Committee on Evangelism in the Rural Church:

That the following persons be appointed by the Board of Evangelism and Social Service to serve on the Joint Committee on Evangelism in the Rural Church:

Rev. A. G. A. McCurdy
Rev. Basil E. Long
Rev. A. H. Daynard
Dr. Helen C. Abell
Rev. A. A. Greenough
Mr. Robert Shaw

32. Representation of Inter-Faith Housing Committee:

WHEREAS an Inter-Faith Housing Committee is being established in Toronto, with the expectation of regional Inter-Faith Housing Committees to be appointed in the future;

WHEREAS there is a request that two laymen and one minister be appointed to this Committee by the Board of E. and S.S.;

BE IT RESOLVED THAT Mr. Robert McVey and Mrs. Alfred Best be our lay representatives and that Rev. W. Clarke MacDonald (who has been Interim Chairman of the Inter-Faith Committee since its inception) be our representative on the Inter-Faith Committee.

33. Education Campaign:

WHEREAS policies and actions of the Church are often not widely publicized in the Church and nation thereby laying us open to the charge that we are a revolutionary church rather than a revolutionary one;

BE IT RESOLVED THAT This Board authorize its Executive or Sub-Executive to carry out an educational program by means of the mass media, pamphlets, etc., on major issues dealt with at our Annual Meeting, both in the field of evangelism and social concerns, with a budget of up to \$10,000, part of the amount to come from current Budget No. 35 and part from Literature Reserves.

34. Extension of Borrowing Limit, Church Home for Girls, Burnaby, B.C.

Voted, That this Board, authorize its Sub-Executive to take such action as may be required to facilitate, with due authorities as necessary from General Council Executive or Sub-Executive, the building by the Board of the United Church Home for Girls, Burnaby, B.C., of a new structure for the home in accordance with the financial plan submitted.

35. Representation, General Synod, Anglican Church

WHEREAS the Rev. Canon Maurice P. Wilkinson, General Secretary of the Department of Christian Social Service of the Anglican Church of Canada, has extended an invitation to attend Sessions of the General Synod of the Anglican Church which have to do with the work of their Board, on Wednesday, August 23rd to August 29th, 1967;

BE IT RESOLVED THAT This Board of Evangelism and Social Service gladly accept this gracious invitation and authorize its Secretary or one of the Associate Secretaries of this Board to attend the above named meetings of the General Synod.

36. A Proposal to Change the Child Welfare Act of Ontario

BE IT RESOLVED THAT This Board of Evangelism and Social Service write to the Honourable Matthew B. Dymond, Minister of Health, requesting a revision in the Child Welfare Act 1965, Chapter 14, Section 37, Sub-section 1, which would provide an election by parents as to the religious faith in which the children should be instructed. Such a decision would have the advantage of making the parents conscious of their serious responsibility in instructing their children in religious matters and tend to clarify the issue which often is practically ignored or based on the flimsiest evidence of baptism which occurred a great many years ago and which is presently almost meaningless.

BE IT FURTHER RESOLVED THAT This Board propose that the Act be amended by adding the following words to Section 37, Sub-section 3 of the Act:

“provided however, that in the event that both parents elect to raise a child in a particular religious faith and undertake to do so to the judge, he shall determine the child to have the religious faith so selected by the parents.”

R. ALFRED BEST
Chairman

J. R. HORD
Secretary

EXTRACT FROM ACTIONS OF THE BOARD OF EVANGELISM AND SOCIAL SERVICE

Tuesday, April 11th, 1967

Earlier actions of the Executive of the Board taken on Monday, March 6th, 1967, with reference to recommendations concerning finance included in a "Report and Recommendations Regarding Projects in Community Service" submitted by the Rev. Gordon K. Stewart, was amended to read as follows:

(1) That the terms applicable to each fund of the Board be printed with the accounting of these funds in the Annual Report of the Board and so also the terms of each estate administered within the various funds.

(2) That monies received from the Watkins Estate be set up in a separate fund for the uses set forth in the will of the late Reginald W. Watkins.

(3) That a fund entitled "Evangelism and Social Service Trust Fund" be set up to receive hereafter other bequests and donations not likely to be immediately expended and that a regular report of such funds received and used be made to the Executive of the Board at each meeting in order to guarantee application of such funds to the purposes for which they were given as soon as possible.

(4) That a fund entitled "Bequests and Donations for Immediate Specific Purposes" be set up to receive other bequests and donations for immediate spending, this to be a non-interest bearing fund, and that a regular report of such funds received and used be made to the Executive of the Board at each meeting.

(5) That the balances on hand in the Oliver Hezzlewood Trust Fund, The Rural Life Trust Fund and the Toronto Conference Fund for Senior Citizens' Homes be paid into the "Evangelism and Social Service Trust Fund" and included in reports concerning that fund, and these funds closed.

(6) That unspent balances of the following estates and donations for specific purposes presently held in various Funds be paid into the "Evangelism and Social Service Trust Fund" and included in reports concerning that fund, the balance as of December 31, 1966, being as indicated.

At Present In Capital And Project Fund:

| | |
|--|-------------|
| ELIZABETH A. ROGER ESTATE for Homes for Elderly People..... | \$ 4,925.00 |
|--|-------------|

At Present in Reserve Fund:

| | |
|--|-----------|
| ABSOLOM ABRAHAM ESTATE for support and maintenance of Homes for Unmarried Mothers..... | 13,390.00 |
|--|-----------|

| | |
|---|--------|
| EVA MAY GREGG ESTATE to provide an elevator for Osborne Memorial Home, Neepawa..... | 683.00 |
|---|--------|

| | |
|--|-----------|
| DR. MARION JOY ESTATE for work among Senior Citizens..... | 22,649.00 |
|--|-----------|

| | |
|--|----------|
| SUSANNE PEARL GUILD ESTATE for Children's Homes | 4,469.00 |
|--|----------|

| | |
|--|-------------|
| SUSANNE PEARL GUILD ESTATE for Agnes Forbes Lodge, Fort Saskatchewan..... | \$ 4,469.00 |
| ELLA M. PASCOE ESTATE for Homes for Elderly Citizens..... | 874.00 |
| DONATION FROM EMMANUEL UNITED CHURCH, TORONTO, toward Retarded Children's Chaplaincy..... | 600.00 |

At Present In Property and Building Fund:

| | |
|---|-----------|
| BEATRICE GEAR ESTATE for assisting Old Folks' Homes, Children's Homes and Hospitals which are wholly or partially maintained by the United Church..... | 1,000.00 |
| OLLA MILLER ESTATE for extension of Homes for Senior Citizens..... | 7,016.00 |
| ANONYMOUS for the United Church Home for Girls, South Burnaby, B.C..... | 5,000.00 |
| JESSIE ELLIOTT ESTATE for Care of the Aged..... | 10,000.00 |

(7) That unspent balances of the following estates and donations for specific purposes presently held in the Reserve Fund be paid into the fund for "Bequests and Donations for Immediate Specific Purposes" and included in reports concerning that fund, the balance as of December 31, 1966 being as indicated.

| | |
|--|-----------|
| CHARLES A. BYAM ESTATE for work of E. & S. S. in Ontario..... | \$ 500.00 |
| ANONYMOUS for Temperance promotion..... | 250.00 |

(8) That the balance in the James Hanna Steele Estate be transferred from the Property and Building Fund and placed in the Reserve Fund and no longer separately recorded.

(9) That hereafter funds voted for a given purpose from other than the basic appropriation should be voted from the specific fund or the specific estate in the Evangelism and Social Service Trust Fund or the Fund for "Bequests and Donations for Immediate Specific Purposes" having the most specific designation within which the intended purpose is included.

(10) That \$250,000 of the Watkins Estate funds should be set aside against capital or other major contingencies in relation to Senior Citizens' work or properties and the income therefrom assigned to provide continuing assistance to Senior Citizens' Homes for programme purposes or for training for their staffs.

(11) That hereafter no grants for capital purposes should be made from basic appropriations.

(12) That the practice of "year-end" grants should be replaced either by increased regular annual grants when required or by special grants for specific purposes contributory to improvement in programme or activities or emergency grants for specific, unexpected, non-capital costs voted out of a budgeted sum for minor contingencies.

3. A Positive Message About Sex

REV. KENNETH G. GREET

*Secretary, Christian Citizenship Department, Methodist Church
in Great Britain, 1 Central Buildings, London, S.W. 1*

*(Excerpts from article in the January 1-15, 1967, issue of Concern,
Washington, D.C.)*

Statement Requested

In April 1964 the British Council of Churches set up a group of thirteen Christians, representing all the major non-Roman churches in England, and appointed me as chairman. Our term of reference read as follows:

To prepare a Statement of the Christian case for abstinence from sexual intercourse before marriage and faithfulness within marriage, taking full account of responsible criticism, and to suggest means whereby the Christian position may be effectively presented to the various sections of the community.

We immediately encountered a difficulty: several distinguished Christians whom we asked to help with the work refused to do so on the grounds that they were "not prepared to work out the answer to a sum when the Council has indicated by the wording of its term of reference that it already knows the answer".

This initial reaction caused the group to look somewhat critically at the term of reference. In order to show how our thinking developed, I cannot do better than quote from what I said in presenting the Report to the British Council of Churches at its meetings at Lambeth Palace:

Some Inescapable Questions

"Almost immediately it became clear to us that the wording of the term of reference itself raised inescapable questions. The most important of these, in general terms, is this: 'Does Christian morality consist in obedience to invariable rules?' Closely related to this is the question: 'Is there one Christian position?' We had to admit that it was indeed part of the structure of Christian morality to lay down general rules, but to make deliberate exceptions. Let us take as an example one of the most fundamental of all ethical tenets. Killing is in general contrary to the Christian ethic. The church, however, makes specific exceptions, such as killing in a just war. This is because the rule against killing is believed to conflict with another rule: that the good must be defended. But we also had to recognize that there is no one Christian position. Some Christians would not agree that killing on the battlefield is ever a legitimate exception, but they would regard abortion as a case where the rule may justifiably be set aside. Other Christians take precisely the opposite view. . . .

Five Questions

"We decided that since our terms of reference appeared to imply a view of morality which might not be entirely true, we must examine in depth the basis of moral judgments. We listed five questions about the nature of morality, and we considered the contribution of the Bible and the concept of Natural Law. In regard to the former we noted that few

Christians now look upon the Bible as a text book of authoritative rulings that can solve every problem. In regard to the latter, we were intensely and sympathetically aware of the upheavals, in the Roman Catholic Church in particular, consequent upon the increasing pressure for a reappraisal of the Natural Law tradition.

"We now found ourselves able to describe three positions actually held by Christians. The difference between them is mainly in the degree of emphasis placed on rules and motives in determining the morality or otherwise of an action. The first position does not exclude all reference to motives, but believes that rules provide the essential basis of morality. The second position gives greater weight to motive in evaluating moral action, accepts the idea that rules are not theoretically perfect, but may in many cases provide the best guidance we have. The third position still recognizes the value of rules, but regards them as educative devices which may be set aside by the mature individual if he judges the best interests of all concerned are served thereby. . . .

"First of all then, the position of the whole group about morality in general is that no set of rules can cover every conceivable aspect of so complex a life as ours; or, as Aristotle put it: 'Morality can never be an exact science'. Those who dissent from this judgment and talk much of the absolute nature of the Christian moral tradition really must go away and look again at the records. The scholars whom we consulted assured us that some of the church fathers at the end of the fourth century were arguing that God makes different demands on different generations.

"Now secondly, it is not at all inconsistent with what I have just said to believe, as the majority of the Group does, that some rules are of such importance that they may be treated for all practical purposes as universally valid, because, unlike the case of killing, it is difficult to imagine that they could conflict with another rule. Indeed we assert that there are such rules and that some of them apply precisely within the field of sexual relationship. We make it quite clear that the view of the majority of Christians is that the rule of abstinence before marriage and fidelity within is one such rule. This is the rule by which my own personal life has been guided. But we do not hold that chastity can be adequately defined as obedience to this rule. You may after all keep the rule for the wrong reasons, and not, therefore, be acting morally. Some members of the group hold that a person might live outside the letter of the law, but be so near to its spirit that no Christian worthy of the name would feel it right to call him unchaste. Such a relationship, they argue, is less than the ideal. Is there any relationship which is not less than the ideal? We are all living in sin. Such relationships are the exception, but those who belong to them are surely not the fornicators whom the Bible condemns. Its strictures fall on those whose sexual behaviour is grossly irresponsible.

Chastity

"It will surely be agreed by us all that the essence of chastity is responsible sexual behaviour. It is not possible to act responsibly save on the basis of understanding and knowledge. So it has been our concern in this Report to explore the meaning and significance of sex, love and marriage. We hope that what we have written, whilst obviously inadequate, springs from Christian insights and understandings. In our view, the surest guarantee of maintaining true chastity is the sharing of those insights and attitudes.

"Now a number of churchmen have written to me saying, 'Why haven't you clearly condemned fornication? It's the church's job to tell people what to do. By failing to do so you are encouraging immorality.' It is a strange charge that by asking men and women to think out their own responsibilities we should be encouraging immorality—especially when this is what Our Lord Himself so often did. The problems of personal behaviour are not really settled by high-sounding utterances about fornication (a word, incidentally, which our Lord scarcely ever used). It is not necessary to remind the British Council of Churches of the semantic uncertainties about the meaning of the original word. In the Revised Standard Version it is just translated 'unchastity.' The word, therefore, raises rather than settles the question 'What is chastity?' And certainly fulminations about fornication do little to help men and women to know in any detail what constitutes chaste behaviour either before or after marriage. When young people put to us their often moving and sincere questions about how far they should go before marriage, or when a young wife comes puzzled and troubled about some problem of physical love-making within marriage, we have no inflexible set of rules to give them.

Authority Not Accepted

Moreover, we have had to face the fact that many people do not accept authoritative rulings imposed from above. And it must not be supposed that I refer only to those outside the churches. All of us have had experience of speaking to Christian young people about personal relations, and we know how they press upon us the question. 'Why is intercourse wrong before marriage?' When they do so, they do not sound either obstinate or wicked, but only anxious to know. It will not do to reply, 'Because we say so,' or 'Because it's in the book.' Once, of course, we could very properly lay great emphasis on the wrong of risking an unwanted pregnancy. 'The wages of sin is birth,' we said. That risk is not eliminated, and we must say so, but in these days we must argue as if it were. What else have we to say? We have a great deal to say about the real meaning of sex—what it is, what in the Providence of God it is intended to do. No honest Christian can feel that we have always been successful at this sort of exposition. The relational significance of sex has been greatly neglected in much church teaching. The rules that men and women keep are those that are written in their hearts and buttressed by understanding. The essence of truly Christian behaviour is a characteristic attitude to persons. A church that is too anxious to lay down the law may obscure the very facts that make the law seem reasonable. It has been our quite deliberate aim in this Report in our modest way to invite the church to re-examine its role."

A Long Debate

The debate on the Report was far and away the longest the Council has ever had on any subject—it lasted nearly six hours. On the whole it was disappointing. There were some good speeches, both warmly commending the Report and constructively critical of it. But most of the contributions came from men who didn't seem to understand the issues at stake in the contemporary debate on morality. A few utterances were just hysterical and so far removed from reality as to be scarcely credible.

Eventually the Council fell victim to the unhappy attempt to combine a number of amendments. Its Resolution reads as follows:

That the Council, while convinced that Christians must always show compassion to those who fall below the highest standards, and neither condemn nor condone, affirms as Christian the rule that sexual intercourse should be confined within the married state. It believes that the maintenance of this rule is in accordance with the will and purpose of God and that God's grace and strength are available to help all who seek to reach that demanding and rewarding standard. In the light of this and while regretting that the Working Party did not proceed to state unambiguously these conclusions, the Council receives the Report *Sex and Morality* which has much to contribute of value to the contemporary discussion of moral questions by both Christians and non-Christians.

Heavy Publicity

Of course, one of the reasons for the widespread interest in the Report is the fact that it received so much press publicity before the Council met. The document was, in fact, published by the S.C.M. Press a week before the Council met, and it so happened that there was not much news. . . .

Division

The whole debate indicates how divided we are on some of the issues relating to sexual morality. It shows how reluctant some Christians are to see the absurdity of trying to isolate theology and ethics in a cultural vacuum unaffected by changes in our society. It reveals all too plainly that beneath many a respectable Christian waistcoat beats a heart full of tangled fears and inhibitions where sex is concerned. It stresses the unwillingness of many to talk positively about our Christian responsibilities in this important field. But the debate also underlies the encouraging fact that Christians have a positive message about sex and that many are anxious to find more effective means of getting it across.

EXPERIMENTAL EVANGELISM AND SOCIAL ACTION

1. *The Relevance of the Local Church*

ALAN HAYES McCUAIG

St. Paul's United Church, Orillia, Ontario

Three Criticisms

A young university graduate sat in the counselling room of our church one evening and levelled three charges against the Church as he sees it. His forthrightness would embarrass his parents who are devoted office-holders in the United Church. He argued that the Church's influence on today's big social issues is almost negligible, while society moulds the Church; that the Church's faith is pre-scientific and meaningless to educated moderns; and that the Church's organization is itself so fragmented that it is ridiculous to think of it bringing the world together.

With each assertion he enquired, "Isn't it the truth?" He made you feel a little like the innocent man who was asked if he had stopped beating his wife. He dared not answer "yes" or "no". While this chap did not know the right answers, he certainly knew the right questions. He put his finger on the Church's three major areas of questionable relevance. Along with these perceptive criticisms he might have added the many other ways in which the Church has not kept up-to-date such as in its language, liturgy and programme.

One answer to the young man might be that the Church *is* making its influence felt in social issues (for example, divorce reform and racial integration). The Church is gearing its faith honestly to a scientific age (for example, its new thrusts in theology and the United Church's new curriculum). The Church *is* making important advances toward interdenominational co-operation and unity (for example, the new ecumenical climate and our negotiations with the Anglican Church). The Church *is*, by and large, in tune with the general culture and constantly attempting to improve its communication with the modern world (for example, the new translations of the Bible and the new radio and television commercials). Moreover the Church is becoming increasingly alert to the needs of the new day. Courageous thinkers and leaders are spurring us on to catch up with the times. But let's be realistic. The relevance we find in the Church today is largely on the national level while our local charges are woefully behind the times. Now our National Project of Evangelism and Social Action is challenging us to become relevant in our local congregations.

The Search for Relevance

To say baldly that the Church is irrelevant in today's world is a generalization that can be challenged. At the same time we have good reason to take seriously the critics of the Church. Just as a skilful pastor listen carefully to learn what a parishioner's problem really is before he attempts to prescribe help, so the modern Church must listen to the world.

We are entering upon a different era in the life of mankind. The resulting social changes will be momentous. The technological era is

already on its way with its automation (machines replacing men) and its cybernation (computers replacing brains). Harvey Cox bids us welcome it in his little book, "The Secular City", which is an attempt at a theology of change. It appears that change and dislocation will be even more rapid in the next twenty years than in the past twenty. Besides, with more dependence on technology, with more luxuries and more leisure, secular man may well feel less need for God. At the same time he will need the teachings of the New Testament in order to survive in a shrinking world neighbourhood, to say nothing of his need for meaning and personal salvation.

Not only the Church is bewildered. On a recent study leave at Harvard University I found it interesting that whether one visited the law school, the medical school, the business school or the school of arts and science, the same wail of frustration was heard: 'Things are changing so fast, nobody understands us any more.' One of the professors at M.I.T. says that what he is teaching his freshman class will be obsolete by the time they are graduated four years later. Apparently the divinity school is not the only one searching for viable new programmes of study in order to be relevant to the new age!

For the Church to "get with it" is not such a revolutionary idea after all. What would be revolutionary would be a significant minority of church people to take seriously the implications of the Church's gospel. Such a vanguard would vividly demonstrate the relevance of this institution whose mission is to save the world. The word "parish" comes from a Greek word meaning "a body of aliens in the midst of any community." Our contemporary parishes need to be more alien, distinctively Christian, different from the world, yet loving it and relevant to it.

The Church Building

For most people the Church is represented by that building on the corner; and if what goes on there is supposed to save the world they can only sigh in disillusionment and despair. They see a "spiritual club" ministering largely to the needs of its members' private lives. Its public influence on the social, political and economic problems of the community and the world is insignificant. It is not only turned in on itself, it is itself a reflection of the world. Until the new theological emphasis on mission to the world becomes integral to the life of the local congregation it will continue to look to outsiders like a haven of comfort and little more. This "private club" idea of the church is also held by an alarming majority of its members.

What can we do to make the local church more relevant to the world around it? The world is where people live and work and play and express their Christian faith or lack of it. How can we break out of our self-imprisonment in the local church and see that the whole world is God's House?

It will not be done with ease. Rev. John Hunter of Toronto, says that many are returning from Planning Fellowships thinking that if they can just add something to the already existing programme and improve the singing at the evening service they will have a vital congregation! The truth is that there are exceedingly few examples of long-established congregations where renewal has come and great relevance can be claimed. Congregations like the Church of the Saviour in Washington and the East Harlem Parish in New York are experiments

set up without obstacles of tradition. Modern pioneers in the pastorate like Robert Raines are pointing the way and achieving much, but do not claim that their congregations have arrived. Over thirty American ministers have left their traditional congregations to set up independent experimental congregations free from hampering restrictions.

Lay Conservatism

Laymen, by and large, are conservative. They commonly cannot see any great need for change. They have been brought into the church with the "private club" idea assumed. Moreover there is an "audience mentality" encouraged by contemporary worship services and congregational life that is an almost insurmountable barrier to bringing the layman to vital Christian involvement. A clergyman, actively inspired by the new emphasis on mission, can be helpless because his leading members think of themselves as his employers and have ways of letting him know that they like the old familiar patterns better. Lay conservatism has on occasion been a safety-valve in Church history when a suggested change was not wise. However, with the crying need for a relevant new congregational programme, lay conservatism is part of the problem.

The local minister is frequently defensive when the irrelevance of local Church life is discussed. He is sincerely trying to do his utmost. He is already threatened by a complexity of responsibilities to which no one man can do justice. He has received inadequate seminary training for the modern parish ministry, and congregations are slow to provide regular periods of pastoral retraining for their ministers. Ever since the turn of the century new duties have been added continually without much reference to theological or practical considerations regarding the minister's role. The Protestant congregation can add, but it has not learned to subtract. So we have today what a Chicago professor has called "the maceration of the minister". To some pastors this "relevance bit" looks like the straw that could break the camel's back.

The Parish and "Specialized Ministries"

These considerations and others are enticing many of our ministers to look to the newer "specialized ministries". They are hearing that the present type of parish organization is only about a thousand years old and perhaps its day is done as society becomes more complex and mobile. These new ministries in institutions and other market place locations are certainly challenging and worthwhile. So are the inner city missions. The June '66 Reader's Digest carries an article, "Minister in the Market Place" which concludes, "This is where the church belongs—not off on a quiet residential street but in the market place. This is where life is."

At the same time the ministers in the "ordinary" pastorates are also healing and helping. Moreover they are busy teaching and motivating lay people to fulfil their God-given ministries—a programme which will save the world more surely than simply handing out help here and there, relevant as that may be. In the unforeseeable future it is possible that the parish church could become outmoded. In the meantime let's not throw out the baby with the bath water!

Dr. Joseph Fletcher, author of the new "Situation Ethics" has observed in a little study guide called "Mission to Main Street": "Effective Christianity is parish Christianity; the Church actual is the Church parochial. This is where what is taught makes the most difference in the personal and social action of Christian people. We can lay down a parallel: the local

community is where 'society' is most actual and where Christian witness can most influence this 'world' which God so loves and calls to His service. 'Here in town' and 'here in the parish' are the Church's testing ground, where it will stand or fall."

How can we become more relevant in our typical congregations? We see a need for an educated, motivated, mission-minded church membership ministering to the real needs of the community. We must therefore restructure the congregation to give better expression to the priesthood of all believers. My Roman Catholic friends will not misunderstand what I am about to say, but the time has come to de-Romanize the United Church. We are caught in parson-centred churches. Let's return to the New Testament where, as Ephesians 4 makes clear, Christ appointed "some to be apostles, some prophets, some evangelists, some pastors and teachers to equip God's people for work in his service, to the building up of the body of Christ." The people in the comfortable pews are the Church. The Seventeenth Century gave the Bible back to the people. It remains for the Twentieth Century to give the Church back to the people.

Small Core Groups

In each local church we need a small core group of our most committed men and women who will in every sense be a "lay ministry" within the membership. It should become a Christ-changed, compassionate, accepting nucleus acting as leaven, and gradually increasing in numbers as the Spirit moves others to become more adventurously committed. Office-holders who are not wedded to the status quo and second and third level leadership should provide potential recruits for beginning such a group. These people will by consensus arrive at their own devotional, educational, economic and service discipline in a covenant relationship. They can thus begin the restoration of the integrity of church membership, "the Church within a church".

The core group will encourage the formation of other purposeful "koinonia" groups in the congregation. It will study to find new ways for the congregation to be relevant to the community it serves. Furthermore such a "lay ministry" can "research" the congregation to uncover willing talent among the membership. This idea of a charismatic ministry, using our God-given gifts in fruitful Christian service, should ultimately involve a large proportion of the congregation in mission. These persons will be deployed into every area of society. They will go in the name of Christ into the courts, the prisons and community organizations. They will visit the sick and the unchurched. They will comfort the lonely and the bereaved. They will help the poor, the neglected and other victims of modern society. They will indeed be The Body of Christ. As Father Michonneau in his "Revolution In a City Parish" points out, what is needed for relevance is "a Christianity which startles people."

A renewal movement has to be simple enough to be workable, dramatic enough to catch the imagination and free enough to grow. New wine has to be poured into new wineskins. The core group creates an entirely new programme at the heart of the congregation's life with a direct influence on other organizations and the entire church membership. It is independent of Official Boards whose necessary task of internal housekeeping would retard a creative programme, though the "lay ministry would probably include some Board members. The Board is only asked to approve the plan as an experiment. The core group runs the risk of being mis-

understood, so that tact and strategy are required. The pastor will still minister to his regular members and adherents but his emphasis might well be on this "Church" within his church. He will find it a mutual ministry, supportive and rewarding.

As H. Richard Niebuhr says in "The Purpose of the Church and Its Ministry", the ordained minister should simply be a "pastoral director", like the "overseer" of the congregation in the early Church. His role is to equip his laymen for their ministries in the world, not to try to take over their ministries himself. The day of the great preacher is over; the day of the great layman is here.

These few stumbling suggestions regarding relevance are offered with no thought that they are a simple formula for success or a new idea. Others will have other and better plans. I can only say that in our congregation these ideas are proving practical, when undergirded by prayer, patience and perseverance. Two thousand years ago our Lord taught and preached and healed, but He concentrated on an unlikely nucleus of twelve laymen. Our fast-changing world is vastly different from the static agrarian world in which He ministered, but perhaps we too can be relevant in ways somewhat similar to His.

2. Clerics Plunge into the Flophouse World

MARTIN O'MALLEY

(*Toronto, Globe and Mail, March 4, 1967*)

"Walking along Jarvis Street on a wintry Friday night I was aware of several strong feelings—I was cold, I was lonely, I needed to find a bath-room, my feet were cold."

This is how one United Church minister felt about Toronto last month a few hours after he was given \$5 on a Friday afternoon and told to report back Sunday evening. For him it was more than a test, it was the plunge, a term which has more sociological significance than is at first apparent.

The plunge is a crash introduction of men of the cloth to men of the cots—wandering transients, alcoholics, drug addicts and human derelicts. It is a nightmare of cheap flophouses and handouts, doubly terrifying to a class of men generally associated with other-worldliness and security.

The plunge is the start of a rigorous 8-month training programme for clergymen who have been ordained at least five years. The mere fact of its establishment is an indication that clerics are not being adequately trained in traditional seminaries.

The formal name of the programme is the Canadian Urban Training Project for Christian Service. It began last fall at WoodGreen Neighbourhood House on Queen Street East under the direction of Rev. Edgar F. File, a 36-year-old United Church clergyman.

The programme stresses involvement. Each class consists of eight clergymen. After taking the plunge, they spend four weeks in field engagement. One man will spend four weeks with the police department, another at a daily newspaper, another with a social work agency.

They spend a typical day on the job, returning at night to the centre where they eat and sleep. When this first stage is over the men return to their home parishes for six months where they study their experiences and write a report.

Infiltration

The reports, if allowed to be published, would be devastating.

"We really are infiltrating," Dr. File said. One clergyman was thought to be a management spy by some employees during his field engagement.

Originally designed as a United Church project, the programme now is ecumenical, with co-operation from the United, Anglican, Presbyterian, Lutheran, Society of Friends, Baptist, Roman Catholic and Mennonite churches. The United, Anglican and Presbyterian churches support it financially.

Of the eight who enrolled in the first class, which began last October and will end next May, there were five United Church clerics, a Roman Catholic priest, a Mennonite and a United Church of Christ (Disciples) minister from Japan. The class that began last month is only five: three United Church, one Presbyterian and a Roman Catholic.

Rev. Paul Attallah of St. Ann's (Roman Catholic) Church on First Street East and chaplain at Don Jail was assigned to the police beat for his field engagement.

"I walked up and down the streets lined with flophouses but my middle class elegance would not let me go into one—so I continued walking. I walked by the burlesque theatre—there was no activity on the outside and I didn't have the money to go in . . .

"For want of something better to do I drifted down to Union Station last Friday night. I bought a paper, took my coat off and sat on it, reading the paper for the next two hours.

"No one bothered me and no one spoke to me—except the man sweeping the floor. He asked me to raise my feet while he swept under them . . ."

Friendship Centre

Things went drearily on until he met the ex-con Saturday afternoon.

They met in the Friendship Centre on Gerrard Street near Jarvis (operated by Holy Trinity Anglican Church and looking after about 500 transients each afternoon). The ex-con remembered the priest as the jail chaplain demolished his anonymity.

The ex-con begged the priest to buy him a bottle of wine but he refused.

"As we passed a wine store south of Shuter on Yonge he ducked in and bought a bottle," Father Attallah writes.

During two hours of conversation in the rectory office the ex-con steadily worked on the bottle of wine until he said he was sleepy and curled up on the floor. Father Attallah took him to the top floor and put him to sleep.

On Sunday morning the priest gave him \$1, some cream of mushroom soup and said goodbye until 3 p.m. when he was to meet him at St. Luke's United Church for a forum. The ex-con was picked up an hour later and charged with vagrancy and given a 30-day suspended sentence.

He later learned the ex-con voluntarily committed himself to the Whitby Ontario Hospital for treatment . . .

A Minister's Flop

Rev. Robert Lindsey, a United Church minister, managed to do this. He played the role of a non-communicative, withdrawn man looking for a flop in the Bathurst area. By 11 p.m. Friday he had found one.

"By and large my comrades were an affable lot, generously sharing nips from one another's bottles."

"As I lay on my flop and observed the action around me, the thought occurred that in the men's privately-owned hostels there were certain positive values to flophouse living. The men were free to be themselves. There was a certain relaxation in the private flophouse that may be missing in a church sponsored hostel."

Dr. File is the logical man for director of the project. The first impression is that of a man with his sleeves rolled up.

He looks even younger than 36, has a Ph.D from Boston University, and is one of a number of clergymen who are disenchanted with the ministerial education given at the traditional seminaries. . . .

His phone rings constantly and clergymen of different stripes periodically wander in and out.

3. Reaching the Cliff-dwellers by Telephone

REV. V. T. MOONEY

Assistant to the Minister, Trinity United Church, Toronto

When a new high-rise apartment building near our church was opened, and two-thirds filled almost immediately, we were eager to discover as quickly as possible who of United Church interest might have moved in. To this end we used the telephone.

The first necessity was to get a list of the tenants and their telephone numbers. Nearly all superintendents will let a minister copy the directory in the lobby; and the Bell Telephone office is co-operative in supplying the telephone numbers of persons not yet listed in their directory. With the names and numbers in my possession I proceeded to telephone ten to twenty persons each evening, repeating the calls for those who did not answer on former nights. (I think it very important that a pastor make the calls.)

A Friendly Approach

This was the approach: "I am Dr. Mooney, one of the ministers of Trinity United Church, at Bloor and Walmer, just a couple of blocks from you. We are trying to make a church survey of your new apartment building, and we find that telephoning causes people the least bother. Would you mind telling me your religious affiliation?" (Whatever the answer, I tried to reply with some friendly word.) If they said "Protestant". I continued: "Are you by chance United Church?" (If they said "No", they usually gave their denomination, and I thanked them and encouraged them to attend their own church.) If they were United Church I enquired as to where their membership was; and, if they belonged to an available church, I asked if their minister knew their new address. If they were not affiliated with a local congregation, I enquired about their home church, their age group, etc. and followed up any lead for a few minutes of friendly conversation. Ultimately I sought, and received, permission that either Mr. Watt or I should telephone for an appointment some time soon and visit them.

Survey Results

The result of this particular survey was that I learned the religious affiliation (and sometimes much more) of seventy-eight persons. I found that twenty-five of them were interested in, or members of, the United

Church. Four attended other congregations; leaving us twenty-one to follow up.

Trying the same technique on two older apartment buildings, I found that, of one hundred and twenty-four persons reached by telephone, forty-six had United Church interest, and twenty-seven of these opened the way for us to call on them. There were many interesting experiences arising out of the telephone calls, but these and the follow up do not belong to this report. The present purpose is simply to draw attention to the effective use that may be made of the telephone to open doors in a high-rise apartment building.

4. Lifeline — Sudbury, Ontario

REV. D. BRUCE MACDOUGALL

The Lifeline Program in Sudbury is a rather modest modification of the Sydney, Australia Lifeline Programme.

The programme here is sponsored by the Sudbury & District Ministerial Association and run by an executive of four clergy and four lay people.

There are some 15 Lifeline offices in countries around the world and at the moment there is only one in Canada here in Sudbury.

We have some 42 lay men and women operating the telephones 24 hours a day from a downtown office in Sudbury. All of these persons have undergone a 15-20 hour training programme consisting of two hours per week; one of which is small group Bible study-sharing, and the second are lectures from social service agencies and psychologists, etc.

The training programme for the Lifeline counsellors continues monthly through lectures and role playing. There are eleven clergy in Sudbury who act as back-up counsellors on a 24-hour basis.

While the inspiration for Lifeline came from Dr. Alan Walker of Australia, we could not have carried out a training programme here had it not been for the results of a Faith at Work Conference held at St. Peter's Church three years ago. The connection is simply this: As a result of the conference, a number of weekly sharing, talk-it-over groups resulted and it was the people from these groups who formed the nucleus of the Lifeline counsellors, and it was from these groups that we got leadership for the Bible study-sharing groups for the training programme.

5. Open-Line Radio Shows

A few months after the Rev. John H. Griffen moved from Toronto to be in charge of Saint Andrew's-by-the-Lake, United Church, Kingston, he was approached by radio station CKWS to be in charge of an "Open Line" radio programme. Mr. Griffen attempts to answer the various religious and secular questions which are phoned in, but often discovers that persons are seeking an entrée to ask for personal help. In a nine-month period in 1966, Mr. Griffen has personally met or counselled some 500 persons. The station has encouraged calls after the regular programme, and Mr. Griffen stays to answer them, and to keep up his correspondence. Mr. Griffen reports that the "Open Line" programme is an effective means

of Evangelism and Social Action, and has letters to indicate the personal help that the correspondents have received and also that a number have reaffirmed their Faith and returned to the fellowship of the church. The success of "Open Line" programmes across our country is a challenge to the church to ask whether we are using radio and television as a means of evangelism in the way we should.

6. An Experiment in Industrial Evangelism

REV. MICHAEL BOULGER, *Bella Coola, B.C.*

It was my privilege, during August, 1966, to be employed as a labourer in a copper mine on Vancouver Island, 7,200 feet underground. I did this as an experiment in Industrial Evangelism.

Without making it known I was a preacher I asked for work as a labourer, and was hired. It was necessary to conceal my true identity. It would look phony to see a preacher in a mine. Bemused miners would make things easier, watch their language and begin to resent what looks like a religious spy mission.

I wanted to know what it is like to be a Christian underground. It was my desire to be identified with the outcasts, to share with them their burden, and, hopefully, to help make Christ real in a world where the name of Christ is known only as a foul curse on the lips of sweating miners.

An Underground Labourer

In my very modest experience as an underground labourer, I faced up to a chilling truth: the labourer, or semi-skilled worker, sees no purpose in the work he does. As a preacher, sojourning in a mine, I can cope with 30 days of meaningless labour, and count it as part of the drama of life. But I now have a vague idea of how a man feels who faces an endless row of meaningless days. Christ alone can meet this condition.

I felt that even a labourer can give his best to his work and receive satisfaction from the fact that he has put in an honest day's work. Often the company itself is to blame for destroying any feeling of value a worker might have. As a result of poor planning and other factors, often labourers have nothing to do and are directed by shift bosses to "look busy".

Personal Relations

I felt the aspect of personal relations was most important. At quitting time, the loci carries the weary miners to the mine entrance. There they climb out and slowly make their way up the hill to the shower rooms. They are covered in dirt, with the exception of flashing white teeth and eyeballs. They are very tired, wet, hungry and hurting. Never in such a literal, physical way has Christ's appeal struck me: COME TO ME ALL YE WHO LABOUR AND ARE HEAVY BURDENED. And as if for the first time I am struck by the fact that Christ means physical weariness as well as spiritual. For those without Christ, it is hoped a good night's sleep will restore the strength. And to some extent it does. But there is a deeper reservoir in the soul, which, if it is not replenished in Christ,

will some day empty and leave a man wearily plodding through the agenda of life. A worker without Christ is weary without respite. He does his work mechanically. He does it merely because it has to be done.

Therefore, surely a Christian miner has a great opportunity to help his fellow workers: in sharing his load, his problems, his questions. And when asked how he can have such a brave outlook on life, can answer, I HAVE MEAT TO EAT THAT YE KNOW NOT OF, a hidden source of strength. And surely if the exposure takes place over a period of time, the have-not miner will some day say to the Christian miner, FRIEND GIVE ME A DRINK OF THAT WATER, THAT I TOO MAY NEVER THIRST AGAIN.

This is the Church in action: two men, one sharing the love of Jesus with the other, 7,200 feet underground, in the mud and the darkness.

7. Saint Luke's Credit Union, Toronto

(A Member's Report)

It is a generally accepted axiom that the business of the Church is the promotion of the *spiritual* well-being of all of its members. What is not so readily acknowledged is the incontrovertible and seemingly mundane truth that no church will ever succeed in this purpose should it ignore the *material* side of man.

Financial Security

It is a pious fiction, therefore, held by many, that the promotion of the financial security of the individual is of no concern to the Church, and is the responsibility, in the case of those financially troubled, of the local charity or government welfare agency. There are even those who have gone so far as to interpret Christ's dealings with the moneylenders in the temple to signify that Christianity must regard all money matters outside its proper jurisdiction. This small view has resulted in much confusion and spiritual foot-dragging on the part of some Christian churches, and skepticism and indifference on the part of certain members. It has unreasonably held man spiritually responsible for his actions, yet disregarded his basic material struggle for survival.

With the establishment of the Credit Union within the Church, it finally became possible to care for the *whole* human being. It became possible to assist individuals temporarily burdened with money worries by extending to them a helping hand in the form of a low-interest Credit Union loan. It became possible to encourage in others the valuable habit of thrift, and under certain circumstances, to aid outsiders turning to the Church for financial assistance by offering them the same opportunity to borrow (and save) available to members. Thus, with the introduction of the Credit Union, the Church finally fulfilled a long-neglected responsibility to man by accepting its role in the material realm.

Credit Union and Community

The presence of the Credit Union within the Church can only be justified when it fully discharges its proper obligations to the community. It must be something more than an ordinary savings and loan association. It must be vitally and aggressively concerned with the material security

of each individual member, and, what is probably more important, deal *charitably* with loan applicants and loan delinquents. It must be willing to assume risk when necessary; it must be quick to assist when others refuse. The Church Credit Union must recognize that its primary purpose is service, not profit. Finally, it must, in some instances, even be willing to encourage those in need to borrow. Thus, the Church Credit Union becomes an extension of Christian principle.

Not a Charity

This does not mean that the Credit Union within the Church must act as a charity. What it does mean is that it must be willing to offer cordial assistance in circumstances somewhat less favourable than those accepted by commercial loan institutions. It means that a proper respect for the welfare of all of its members is basic to its existence, and that growth is never measured in dollars by by "the milk of human kindness," dispensed charitably by the Credit Union itself.

X

CANADA AND INTERNATIONAL AFFAIRS

1. Trends in Canadian Foreign Policy

JOHN R. MATHESON, M.P. Leeds, Ontario

Parliamentary Secretary to the Prime Minister

J. E. Lesslie Newbigin concludes that we are witnessing a new saeculum, a new process by which all people are being drawn into a unitary world history. Certainly the external interests and activities of Canada one hundred years after Confederation are global in scope. These activities touch upon the fields of concern of many of our people, of many professions and specialized interests. No one involved in the formulation of foreign policy, either in Parliament or in Government, would dare to sum up our foreign policy in a few set phrases.

National Independence

Some guiding principles serve to illuminate the decisions of day-to-day diplomacy. A British diplomat at the beginning of this century commented on the basic sources of British strength in the face of the menace of war which he then foresaw in Europe. His remarks bear relevance to our own situation.

This diplomat referred to the immutable conditions of Britain's geographic situation on the ocean flank of Europe and to the possession of "preponderant sea power". He concluded that his country must be "closely identified with the primary and vital interests of a majority or as many as possible of other nations". He enumerated these interests. "Now the first interest of all countries is the preservation of national independence. It follows that England . . . has a direct and positive interest in the maintenance of the independence of nations. Second only to the ideal of independence, nations have cherished the right of full intercourse and trade in the world's markets".

Conditions of power, political alignments and the nature of international relations have of course, changed in many ways since 1900. Canada has its own "immutable conditions" of geography. The principles mentioned above are, however, universally valid if seen in terms of the new institutions whereby nations, particularly since 1945, are seeking peace and order by collective action.

Canada Favours Collective Action

Canadian diplomacy lays great emphasis on collective action. Any review of foreign policy will provide many examples of our involvement in international projects in areas far from our borders and remote, in a political sense, from the most immediate and obvious of our foreign interests. This in spite of the fact that we cannot hope to exert the same direct influence on world events as do the great powers. . . .

We are not an "island state . . . on the ocean flank of Europe" but we are a smaller people commanding immense territory on the northern flank of the most powerful nation in the world—and a Polar neighbour of the second most powerful nation. While we do not fear the hostility of our continental neighbour we could become too greatly subject to its influence if we conceived of foreign policy as nothing larger than continental relations. If the whole world finally split into two or three irreconcilable camps, then Canadian foreign policy might become a minor aspect of relations between giant neighbours. Canadians would greatly deplore such a turn of events. It is a fundamental purpose of our foreign policy to preserve and develop such associations, contacts and interests on a world scale as will enable us to speak clearly and to act effectively in support of our national interests and in support of our views concerning peace and commonweal everywhere. We do not intend to be boxed in.

We look overseas, therefore, with attitudes and hopes somewhat different from those of our American neighbours. We seek to identify ourselves with vital interests of many nations in different regions of the world. We have entered into associations but have been reluctant to be completely bound by any one of them.

North Atlantic Pattern

We wanted an Atlantic and not only a North Atlantic framework for our defence. We conceived of our Atlantic associations in terms that were larger than military or ideological and we have, accordingly, maintained our conviction that NATO must survive as a significant stabilizing force in world affairs in spite of the great difficulties caused by recent French withdrawal from the structure of military integration. We have not seen in these Atlantic associations any impediment to the cultivation of friendly relations with neutral states. We have approached relations with Communist states with far greater hopes than have some of our allies.

Canada has simultaneously in recent years made a most significant contribution to the development of a multi-racial Commonwealth and has opened up many new channels for contact and collaboration with France and other French-speaking nations. Foreign policy in these two fields has been derived directly from the traditional viewpoints and sympathies of major British and French elements in the Canadian population but has been developed in terms of the national interest of all Canadians.

Loyal to United Nations

We have adhered loyally to the United Nations as the best ultimate guarantee of the independence and well-being of states in spite of the slow progress, the disappointments, the difficulties and costs in fields such as disarmament and peacekeeping. We have taken our share—and often-times more than our share—of the burden of trying to find a peaceful solution in war-torn and tense areas of the world.

One cannot, however, explain the Canadian desire for an independent and wide-ranging role in world affairs only in terms of the need felt by a smaller nation to assert its interests and viewpoints. Canadians with an interest in foreign affairs feel an obligation to work for world peace and for the relief of many of the underlying economic and social problems which tend to create tension. They wish to have the foreign policy of their country give benevolent expression to beliefs about the interdependency of mankind. The motivation here is more fundamental than mere relations between states or governments. Overseas aid programmes, concern with human rights and other social matters as well as participation in peacekeeping, disarmament and other security matters reflect the deep sense of moral obligation felt by Canadians, generally. We believe with John Donne that "No man is an island entire of itself". . . .

Vietnam

This is particularly true of some of the major political problems such as the Vietnam war, the attitudes of mainland China towards the rest of the world and the situations in Rhodesia and South West Africa. We believe that by persistence and patience man may play a part in effecting change for the better.

The war in Vietnam has dominated the international scene in 1966. It is difficult early in 1967 to foresee the conditions under which negotiations leading to a peaceful settlement could begin. There is, however, an obvious and strong desire in all parts of the world to see this tragic, wasteful and expanding conflict brought to an end. This is one of the hopeful elements in the situation. We continue, with certain other countries, to explore various possibilities for settlement. Canada's access to both sides in the conflict and its membership in the International Control Commission since 1954 may afford us the opportunity to serve creatively. There is no doubt that, until the conflict is ended, attempts to find a basis for settlement will be an important part of Canada's foreign policy. The creation of permanently peaceful conditions in that entire troubled area will be a primary objective. This is not a mere local quarrel. Major issues are involved affecting the future of many peoples.

The achievement of real peace in South East Asia must depend ultimately upon relations between China, its Asian neighbours and the world community as a whole. The Secretary of State for External Affairs has emphasized on many occasions the concern felt by Canadians about the isolation of Communist China and the great dangers inherent in that situation. . . .

The Canadian Government at the United Nations urged recognition of the realities both in mainland China and in Taiwan. Since

1966 however the situation on the mainland has deteriorated to insurrection verging on civil war. Early in January 1967 it is impossible to assess the realities or predict future events. . . .

Africa

The other major area of tension is southern Africa where there have long been chronic problems of race relations. The illegal declaration of independence by the Smith regime in Rhodesia in 1965, and the continuing refusal of the Union of South Africa to accept United Nations decisions about South-West Africa, have brought new and most distressing problems before the world organization. While there is little doubt among most nations as to the nature of the long-term solutions required by justice in these areas, the choice of immediate political steps is difficult and subject to honest difference of opinion.

Canada has supported both United Nations and Commonwealth action in the Rhodesian crisis. The Prime Minister has played a leading role at two Commonwealth conferences which have dealt with this question. Canada has taken a series of practical steps both with respect to economic sanctions against Rhodesia and with respect to aid for Rhodesia's neighbour Zambia. We have striven valorously to maintain unity within the Commonwealth in the belief that agreement among these nations, and among United Nations members generally, on well-considered and widely accepted measures would provide the best guarantee of an eventual solution to the Rhodesian problem. Moreover the continued existence of the Commonwealth is most important to the world.

The South-West African issue will remain in the forefront in the United Nations in 1967. Canada is a member of an ad hoc committee of 14 countries set up in 1966 to report to the General Assembly in April 1967 on practical means by which South-West Africa should be administered to enable it to become independent. . . .

Nuclear Dilemma

Nations have been forced, in recent years, by the sobering realities of nuclear weapons, to consider seriously the possibilities of reaching agreement on arms control and disarmament and of developing the capacity of the United Nations to build and maintain peaceful relations between nations. Canada has been energetic in both these fields.

In the Eighteen Nation Disarmament Committee, of which Canada is a member, differences of viewpoint concerning a treaty to prevent the further spread of nuclear weapons have lessened substantially during 1966. Canada has taken an active part in a conference on ways of using seismic data to facilitate the identification of underground nuclear tests. At the United Nations in 1966 we were able to make a significant contribution to the achievement of a consensus on various arms control proposals. We co-sponsored resolutions on various aspects of the problem of non-proliferation and so helped to make progress towards an eventual treaty. There are now most encouraging indications of forward movement in the field so far as the divergence of views between the leading powers is concerned. Canada will participate in the negotiations in 1967 determined that every effort must be made to conclude a universal non-proliferation treaty. This and other efforts concerning a comprehensive test ban treaty and arms control measures will constitute one of the major continuing themes of Canadian foreign policy.

Peacekeeping

Canada enjoys a specialized interest in another field—peacekeeping. Serious attempts continue to secure agreement and develop institutions needed to support peace on a permanent and universal basis. United Nations peacekeeping has had leading support by Canada for some years. Although it has been possible in 1966 to withdraw the United Nations India-Pakistan Observer Mission and to reduce the United Nations Observer Group in India and Pakistan, other United Nations forces, or organizations, in Cyprus and the Middle East are continuing to operate. In view of the costly commitment of Canadian forces and observers to these United Nations undertakings, the whole question of their purpose and value as stabilizing influences in the areas concerned will continue to be subject to the closest study by the Government. . . .

Threats to Peace

Relaxation of tension and the building of a peaceful world society must be sought not only in terms of the agreements and institutional development in the fields noted above but in other ways also. Relations between groups of nations which have been brought together by defence, political or ideological interests are often characterized by conflict, misunderstanding and suspicion. There have been important improvements in what we for years have been calling "East-West relations". Nevertheless, we face unpleasant facts of fundamental disagreement on matters such as German reunification, and of the lack of any prospect for agreement of general and complete disarmament, or on effective United Nations guarantees of universal security. The current inflammatory situation in the Far East provides its own difficult barriers to improved political understanding. In the face of these sombre facts, responsible leaders of nations must work patiently for a steady improvement in the general atmosphere, for limited agreements as stepping stones to more ambitious proposals.

Canadian policy with respect to these problems has been based on a realistic appreciation of military facts and on a desire to improve the general political atmosphere in Europe and elsewhere. We continue to regard our membership in the North Atlantic Alliance as being of basic importance in foreign and defence policy. When France withdrew from the integrated military structure of NATO in 1966, Canada along with all the other members of NATO confirmed the desire to preserve the military effectiveness of the integrated defence forces. We have also however stressed the importance to the Alliance of improving East-West relations. The Secretary of State for External Affairs made an important contribution in this respect on his trip to Poland, and the Soviet Union, in November 1966 and the bilateral contacts, which are developing steadily between Canada and the nations of Eastern Europe, will help to further general political understanding.

A Transformed World Society

The third area of foreign policy concern is one which directs to the transformation of world society. There are now areas of international activity wherein governments cooperate with respect to economic, social, humanitarian, educational and cultural matters too numerous and complex to review them in this summary. May I offer one example—that of economic aid from developed to developing countries, which introduces new concepts of mutual interest and responsibility.

The development of a world society in its broadest sense is increasingly recognized as a responsibility of sovereign governments answerable to particular peoples.

Allocations by the Canadian Government for economic aid have been steadily and greatly increased each year over the past few years. We are pleased increasingly with the quality of our aid. Improvements have been made in the nature and the conditions of various forms of aid to meet particular needs of developing countries. We now assist about 65 countries under various programmes with operations in English and in French. Total allocations were expected to be in the neighbourhood of \$300,000,000 in 1966-67 and there will be increases in the coming years as Canada approaches a level of spending equivalent to 1% of national income. . . .

The Caribbean Area

The conference in Ottawa in 1966 of the heads of Government of Canada and all the Commonwealth territories of the Caribbean area was concerned particularly with questions of aid. Development loans, educational and technical assistance are all comprised within aid programmes for the Caribbean, and there is a significant and growing movement of teachers, advisers and students between Canada and these Commonwealth neighbours in the Western hemisphere. Aid in providing inter-island communication may prove of the most far-reaching consequence. Canada attaches increasing importance to our responsibilities to our Caribbean neighbours. . . .

Canada and U.S.A.

Political contacts between Canadian and United States leaders have been and will undoubtedly continue to be close. Numerous questions of common or possibly conflicting interests in the economic field have been discussed with frankness, basic goodwill and a strong desire to reach practical solutions. Differences of judgment on these and on some international matters have never prejudiced the abiding friendship between Canada and the United States which is basic to the security and prosperity of both countries.

The Commonwealth

Canada's relations with Britain and the Commonwealth form a major sphere of external interests. In spite of the political problems within the Commonwealth created by developments in Africa and in Asia in 1965 and 1966, consultation and Commonwealth activity in various fields has been increasing, partly facilitated by the establishment of the Commonwealth Secretariat in 1965. We rejoice in the honour and burden of our responsibilities in this great multiracial family. Special attention has been directed by Britain and Canada to the strengthening of trade relations. On a number of leading world problems there has been closest consultation between the government of Canada and the government of the United Kingdom.

France

The strengthening of our traditional ties with France, inaugurated in 1964, with significant increases in contacts and co-operation in various fields, will undoubtedly continue to be a major element in Canadian policy. Indeed Canada will nurture relations with all French-speaking areas of the world. Meetings of Parliamentarians, consultations by an

economic mission, and extensive exchanges in the cultural field, have been recent manifestations of this trend. In spite of differences of opinion over NATO military integration, Canada has maintained closest co-operation with France and intends to preserve its special historic relationship and regular consultation.

Trade and Tariffs

Because of the paramount importance of trade to Canada, our representatives have been closely involved in the Kennedy Round of trade and tariff negotiations. Prospects for achieving a significant reduction in trade barriers have been improving substantially.

It is of significance for Canada's trade and political interests that there have been major sales of wheat to the Soviet Union and closer contacts between members of the Canadian and Soviet Governments. In another direction, economic and political relations with another leading nation, Japan, have been steadily extended and strengthened, as was apparent at the October 1966 meeting of the Canada-Japan Ministerial Committee on Trade and Economic Affairs. The cordiality of this Pacific relationship is becoming increasingly manifest.

Immigration

The last subjects we should note are ones which are sometimes not referred to in foreign policy surveys. Immigration and defence policy introduce many considerations which are domestic or technical in nature. Both are, however, intimately linked to some of the broader considerations of foreign policy and they serve to remind us that in the final analysis that policy has to take into account every aspect of the external interests and activities of the nation.

Recent changes in immigration legislation, and increased efforts on a wider basis to secure the immigrants who can both prosper themselves and aid national growth, are developments which will have important long-range implication for our relations with the countries of origin. With two great world languages, with the Common and the Civil Law, is it possible that Canada, the "international" country, may produce the new multicultural society which will bridge the World? Out of rich diversity may emerge a new and exciting unity.

Defence

Defence policy has been mentioned earlier in the NATO and United Nations peacekeeping contexts only. Cooperation with the United States in the defence of North America, and the provision of military assistance to a number of newly independent countries, must also be noted as commitments of major importance for foreign policy. The close relationship between military and political considerations is indicated by the existence of the Cabinet Committee on External Affairs and Defence and by the necessity, in reorganizing and integrating the Canadian Defence Forces, of considering both the defence of the nation and its future external capabilities in the military field for the special purposes indicated.

One World

No general review of foreign policy can ignore the exceptionally wide range of interests, commitments and problems, revealed by the activities which have been outlined. They have several implications for Canadians who feel a deep concern for the unity of mankind.

In the first place, this range suggests the complexity of policy decisions which must often reconcile many conflicting interests and inclinations. The policy that appears obvious may prove on close study to be entirely impossible. No important policy decision with respect to any one problem is ever taken in isolation. That is why change or shift does not occur overnight.

In the second place, this wide range offers some reassurance to Canadians who worry lest Canada as a middle power may be dependent on the viewpoints, and influence, of more powerful allies. The record of independent decisions taken on major problems involving our closest friends is very clear. This full spectrum of international activity reinforces the point that we do not wait for others to tell us what is going on in the world nor do we expect the leading powers to bear the entire burden of achieving better conditions for mankind. Often Canada has struck a new and helpful note. We do not suffer from the same rigidities as the truly great powers. We have greater freedom to be creative. And what we do, others will join.

Be assured that the sense of moral obligation affects all those who define and implement foreign policy. Some of Canada's finest sons and daughters serve selflessly in "External Affairs". Canadian interests are promoted vigorously, but with a constant awareness of justice, and of the problems and aspirations of every other nation. To the ancient question "Who is my neighbour" This country's reply is "Everyman!"

2. An Alternative Foreign Policy for Canada

PROFESSOR STEPHEN H. E. CLARKSON

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Present Policy

The problem in proposing "an alternative foreign policy for Canada" is to know what is the *existing* foreign policy that Canada pursues. The average United Church-man on Main Street can be forgiven if he finds it difficult to deduce from official governmental statements what are in fact the general aims of our diplomacy and the particular policies we pursue towards individual countries. Our foreign relations, we are told, are inspired by a belief in the dignity of man; we play a "middle power role" on the international stage; we practise and preach "quiet diplomacy": such generalities and the variations that are played on these themes are unlikely to help convey what the objectives of Canadian foreign policy are. Nor are our individual policies much clearer.

Official speeches reassure us that Canada is making ceaseless efforts to bring about peace in Vietnam by our neutral activity on the International Control Commission, yet the government sees no harm in selling the United States \$300 million worth of war material, some of which is officially acknowledged as being used in Vietnam. We refuse to recognize the existence of Red China or press seriously for her admission to the United Nations, but we are, of course, delighted to sell her millions of tons of wheat. We are told moreover about the amount of influence we exert on the United States as some mysterious "linch-pin" or interpreter of the world to the United States, yet we seem in practice to be much more

behind External Affairs' doors, no diplomat (who can tell) will tell—and no non-diplomat (who would tell) can know for sure. Against this façade of studied obscurity and good intentions, a proposal need only be clear, specific and consistent to provide an alternative to the existing foreign policy. But the possibilities for a really creative and different foreign policy are substantial.

The General Approach

Our first step must be to reappraise the international situation. For the past twenty years our foreign policy has been based on a Cold War view of international affairs. But the world of the late 1960's is no longer in the throes of a relentless ideological struggle in which the forces of capitalism confront the allegedly ruthless dictators of socialism. Now that the military and subsequently the political and economic situation in East Europe has been stabilized, the communist threat has noticeably declined. Despite the Cuban missile crisis and Vietnam relations between the United States and the Soviet Union have improved so much (Moscow testban treaty, Kremlin-White House hot line) that American foreign policy seems based less on a "cold war" than a "cold peace" perspective. This deflation of the East-West confrontation has had a corollary in the loosening of the internal cohesion of both the Socialist and Atlantic blocs. Just as "polycentrism" is the slogan for increasing national independence from direction by Moscow in the once monolithic Eastern camp, so too Gaullism spells the decline of American domination of the Atlantic alliance. Despite the United States' perfection of an inconceivably destructive nuclear arsenal, middle powers like Canada enjoy an increasing range of independent international activity. Once we accept this new freedom we enjoy on the international scene, we can ask anew what Canada's aims should be and then see whether our foreign policy cannot be reformulated to achieve them.

A Canadian Foreign Policy

While everyone agrees that foreign policy must serve the national interest, this national interest is not some mysterious and immutable entity only perceptible by politicians in the depths of their smoke-filled offices. It is as much subject to interpretation and in need of definition as any part of our public policy. Perhaps it was enough during the Cold War period to make security and trade our exclusive interests. To say we need peace and prosperity is, like standing up for motherhood, no longer saying very much. We must be honest about what kind of peace and prosperity our foreign policy is to promote: the peace of the status quo that maintains the world political imbalance in favour of the rich nations, whose prosperity will continue to increase at the expense of the poor? or a peace that makes room for the new nations and a prosperity that considers their poverty to be as inadmissible as slums in our own back streets? To adopt the latter position is not ivory tower moralism; it is to recognize that our own long-term self-interest must be compatible with the best interests of the outside world. Long-term world stability is otherwise inconceivable.

Struggle

While we must bear the needs of the world continually in mind, we must also remember that foreign policy is simply one aspect of our government's total activity. As such it can serve internal as well as

external interests. And Canada's most pressing national interest is its political survival as a federal state. As the Commission on Bilingualism and Biculturalism is trying to tell us, Canada is undergoing a major identity crisis. Anglo-Saxon Canadians have continually to differentiate themselves as Canadians from the United States whose culture is so similar to theirs; immigrants to English-speaking Canada have to adapt themselves to a culture that does not give them a substitute identity; French Canadians are struggling with the question whether it is not the Province of Quebec rather than Canada as a whole that can best give political expression to their collective existence. Since one of the continuing functions of foreign policy is to affirm a nation's personality to the world, it is essential that our own foreign relations be designed to give Canadians a sense of their identity by showing them how they act on and are perceived by the outside world. Our greatest enemy in this domain is our world-weary pseudo-sophistication. We like to tell ourselves that we are an "internationalist" country, that nationalism is an old-fashioned, unseemly emotion, that Canada can show the world the way toward internationalism. This ideological façade for defeatism and inaction is unacceptable so long as the nation-state remains the basis of all international activity. Our foreign policy should thus be thought of as a tool to strengthen our national personality in three ways: proclaim its bi-national nature, distinguish Canada as a separate state from the United States in practice and, more positively, articulate an international role for Canada justifying the country's existence and implementing its international aims.

Even without changing the content of any policies, much could be done to strengthen the internal effectiveness of our diplomacy. A change of style and attitude on the part of our civil servants could achieve wonders. Rather than making a fetish of secret diplomacy and giving the public the impression that foreign policy is none of their business, External Affairs could with little effort do much to dramatize to every Canadian the many-sided activities of our diplomatic effort and make them a subject for public discussion. In the light of the crucial importance of bolstering our national identity, the tactic of "quiet diplomacy" is counter-productive: it does not make the nation aware of its international presence. This is not to say that the news media should be fed with a daily bulletin on the number of visas granted by our High Commission in Dar-es-Salaam. But at present we learn less about our foreign activities than about the occasional excursions beyond the national frontiers of our provincial or municipal personalities. The reader of the Canadian press might be forgiven for wondering whether our policy toward the Soviet Union consists exclusively of visits to Moscow by Charlotte Whitton and Joey Smallwood.

But style is a necessary companion, not a substitute for content. More Fundamental is the role we decide to play, subservient or independent. Not that independence should become an end in itself. But if we are to abandon our shrinking violet approach and become aware of our real capabilities, we must realize that we are already rich and relatively powerful, able to initiate a series of foreign policies that consolidate the bi-national character of the country, serve the country's commercial interests, and embrace the urgent needs of world development.

Defining Policies Areas

If this more positive orientation to Canada's foreign role is accepted, then individual policies towards particular areas and countries must be freshly assessed. The emerging nation-states of Africa, Asia and Latin America have been referred to with reason as the "Third World" for it is this disinherited section of humanity that has been last on our agenda of diplomatic business. It must now come first. With the scandalous and increasing disparity between our own standard of living and the grinding poverty of the underdeveloped areas, the humanitarian imperative to do something about this intolerable situation gains a special urgency. Nor is it simply expedient for Canada as a trading nation to expand its commercial network in this new "growth" area of the international trading picture. It is, in addition, a field in which Canada, a middle-sized power, can have a maximum diplomatic return for its international efforts. While one billion Canadian dollars would merely increase Western defence expenditures by one per cent, that same billion dollars spent in development aid would apparently increase the industrialized nations' aid effort by 20 per cent. This is to show in crude dollars and cents that we can get more value for our diplomatic dollar in the Third World than in the West—an indication that we can find in the developing countries a constructive role that we have now lost in the Atlantic. Furthermore we can note that new initiatives in this area are less likely to produce conflict with our established international partners than any other, since the need for increased developmental assistance is officially supported by all industrialized countries not to mention the newly independent nations themselves.

The idea of substantial economic aid may already be a diplomatic cliché but it must obviously provide the cornerstone of our effort for international co-operation. We must be careful that what passes as "aid" does in fact benefit the recipient. In the past our giving has been both stingy and Indian. The amount of aid did not approach the United Nations' recommended level of 1% of the Gross National Product (a target at last promised by the government); worse, much was provided as loans on a commercial basis. But our government should not be engaged in international finance to make profits on business lines. It is high time to recognize that the countries in most need of rapid development cannot afford to undertake the heavy burden of debt repayment that aid on commercial terms entails. If we are to soothe our consciences by providing "aid", this must be done in terms of outright gifts. Nor must we flatter ourselves at our spirit of self-sacrifice, as the money provided is used to purchase Canadian services and goods, whether education, wheat, or industrial machinery—thus stimulating incomes and employment in this country.

Grants In Aid

Financial grants are only the beginning of a complete programme of development assistance, whose various facets must all be consistent with each other. We know that Jamaica's staple export is sugar; we pride ourselves that we are giving technical aid; then why do we buy her sugar at drastically depressed world prices? What Jamaica won on the aid swings it certainly lost on the trade roundabouts. As trade expansion is one of the most healthy means by which a developing country can finance its own expansion programme, Canadian commitments to make specified large imports of raw material, food and even manufactured products at

guaranteed prices for long-term periods would be a major contribution to the developing countries. While we would forego the profits to be made from downward fluctuations in world prices, we would introduce an element of stability into the precarious economic planning that the Afro-Asian countries are attempting. The Government subsidies required would be well within our means.

Financial and commercial assistance is not enough to enable traditional economies to cope with the problems of industrialization. They lack the technical training and administrative know-how needed to cope with the myriad problems of a modernizing economy. It is to satisfy their needs for rapid training of their human resources that we must develop more imaginative schemes that better utilize our own home capacities. Ways must be found for our business community to contribute its skills and expertise to the new nations without creating new sources of resentment against foreign domination. It should become as normal for the government to buy the services and time of a businessman as it is for the Office of External Aid to hire an educator to instruct in Tanzania. Our universities are another home institution with huge potential as an instrument of development that remains practically unused. At relatively little expense they could create training programmes geared both to the needs of Canadians working in the Third World and to train selected graduates from the developing countries themselves.

We cannot mention the abundant home resources that Canada offers for development purposes without stressing the unique position of Quebec whose culture makes Canada one of the few nations able to offer direct technical and cultural aid to the French-speaking countries of Africa and Asia. Taking part in Canada's programme of external aid, many French Canadians find both Canada's foreign policy can express Quebec's special nature and that, through the Federation's greater foreign impact, they as *Québécois* can play an international role out of proportion to the size of the province.

Bread, butter and basic skills do not exhaust ingredients of a fully articulated policy towards the developing areas. Canada has a military as well as an economic base it can utilize. Even when using only a fraction of their military machine, Canadian forces have proven their capacity to act as a peacekeeper between warring small powers. Now that the Armed Forces are being integrated into a military machine specifically designed for United Nations missions, we can see how a slight re-emphasis of our policy can lead to a far more distinctive Canadian role that will use our limited resources to their full potential, and could embrace peaceful tasks such as helping construct communications networks and other special engineering projects.

Canada And Revolution

To introduce the military and the United Nations dimension is to open the most delicate aspect of our policy towards the Third World, our attitude towards political and social change. By economic and technical assistance Canada can have an impact on some obvious aspects of the Third World's development problems. Yet the economists and sociologists keep telling us that no significant progress can be made in many countries as far apart as India and Peru until revolutionary social changes have been made in their agricultural structures. Land reform is considered the absolute pre-requisite of economic progress in these predominantly agricultural areas. Land reform, however, is a fundamental, economic and

social revolution in which the small oligarchic groups of huge landowners are divested of their social and political power. As those who have been in positions of absolute power for generations are unlikely to give up their control without a fight, we must envisage the strong possibility of violence occurring continually in the most depressed areas. Faced by the necessity of basic reforms and the inevitability of violence, what should Canadian policy be? Would we send troops to a situation similar to that of the Dominican Republic if requested? If so, would we simply maintain "law and order" and so protect the former ruling groups, or would we support the forces of revolutionary change? The embarrassment of the Canadian government is understandable, for to embrace the cause of social and political change as a necessary condition for development in most of the Third World is to confront the established policy of our giant neighbour. The United States' self-proclaimed role of policeman of the "free world" implies an opposition to any changes that could affect the interests of American business. Yet a serious policy designed expressly to defend the interests of the Third World must be based on an explicit political stance supporting through diplomatic means any necessary progressive changes in the new nations. This approach might well lead us into disagreement with American policy towards a particular country. It might nevertheless be the right line to follow. A grotesque example of the conflict between principle and expediency is the contradictory policy towards Vietnam already mentioned. If our basic foreign policy priority is to further the cause of the developing countries, then it must override our opportunities for short-term gain and American approbation.

NATO's Future

Under the Cold War strategy of the 1950's, the Atlantic community was the focus of our diplomatic efforts. Thinking in terms of the needs of the area, it should be Canada's policy to encourage the consolidation of Western Europe as an independent political and economic community, a "third force" able to reduce the disparity of power between the United States and the Soviet Union on the one hand, and the rest of the world on the other. Now that the People's Republics of Eastern Europe have achieved some popular legitimacy and economic stability, we could encourage an eventual settlement of divided Europe by supporting all moves to regularize relations with these countries, including the formal recognition of East Germany and the establishment of Germany's Polish frontier on the Oder-Neisse line.

In terms of our own immediate interest, it is highly doubtful whether NATO should still remain the cornerstone of our European policy. It has fulfilled its original aim of containing communism. More concretely, French hostility to NATO as a Trojan Horse for American control in Europe makes our strong support of the alliance incompatible with developing the much closer relations with France that our binational foreign policy requires. Besides providing Canada with little additional military security to what American forces must in any case provide as part of their continental defence strategy, NATO is a liability in our relations with the developing countries who view this organization to be an imperialist conspiracy against the emerging countries. We are likely to be more effective peacekeepers if we are not identified militarily with the former imperialist powers. To reject NATO as the cornerstone of our military policy does not imply abandoning multilateral military planning in the Atlantic; it does mean that Canada should reorient its efforts

in West Europe. We have a vital interest in keeping a foot in Europe's economic door, for Common Market protectionism would threaten our exports. We have no less an interest in Europe politically as a counter-vailing force that can be used, as NATO was in the past, to reduce our bilateral dependence on the United States. Thus we should downgrade the military in favour of the economic and political, developing as much as possible our participation in the Organization for Economic Co-operation and Development and attempting to gain entry as an associate member in the European Common Market. In a world of increasing interdependence, the road to maximizing autonomy lies in increasing multilateral links.

Canada's American Policy

We come finally to our American policy, an area in which we must do the most careful thinking. For it should now be apparent that, both in terms of our general approach to Canada's foreign relations and of our particular policies, this alternative foreign strategy would not always be in such harmony with American diplomacy as has been the case under Pearson's quiet diplomacy. For Canada to draw a logical policy conclusion from a "cold peace" analysis is to challenge American Asian policy still based on Cold War assumptions. To fashion a deliberately more independent diplomacy is to imply that we are unhappy with the degree to which we have been subservient to American policy in the past. To take the side of the developing nations by supporting progressive change in Asia, Africa and Latin America, and to support a Gaullist policy that would reduce American influence in Europe, is to give meat to this general orientation. Whereas quiet diplomacy gave priority to maintaining "influence" on the United States by supporting American policies at the expense of our own international initiatives, this alternative policy would give priority to what we consider the right policy in a particular foreign area on the assumption that we cannot have as great an impact by trying to influence State Department thinking as we can by pursuing our own policies.

Defenders of the past two decades of Canadian diplomacy will cry wolf at the prospect of any serious discrepancy between Canadian and American foreign policy, playing on the fear of U.S. retaliation. If we fall out of step with any major American policy, they will maintain, we will suffer economically at the hands of a vengeful Congress. This is an unpersuasive argument. It is firstly contradictory for Canadians to make claim to independent nationhood and then shy away from exercising this sovereignty. To act counter to American foreign policy in Asia or Europe is not to embark on provocative anti-Americanism. Our close contacts with the United States, our high degree of cultural interchange and ease of communication, all give Canada very high political credit that she can use with good effect. A Canadian foreign policy that, while in conflict with the corresponding American policy, was explained to the American public in rational rather than emotive terms might also have more impact on American policy than the best efforts of our quiet diplomats. The retaliation argument is also unconvincing empirically. The more truculent de Gaulle has become, the gentler has been American treatment of France. Canada would differ with our neighbour only when necessary, never for the sheer pleasure of wounded pride. While it is obvious that the Americans could harm the Canadian economy grievously by a concerted policy of retaliation against Canada, it must also be realized that this would only be the result of extraordinary provocation on our part. It would be very

difficult for American politicians to push through blatantly retaliatory measures in pure political spite; there are strong American forces whose economic interests in Canada would make them strong opponents of anti-Canadian action in Washington. We must finally realize that our obsession with possible retaliation is the prime cause of our dependent stance in foreign policy, far greater even than foreign control of parts of our economy. Was it from our fear of some possible American retaliation that we did not invite Communist China to construct a pavilion in Expo? It was hardly the result of a decision made by a foreign-owned corporation.

There is a way to solve our approach to the U.S.A. It is to make a fundamental distinction between our foreign policies on the one hand and our American policy on the other. While pursuing what we consider to be the best policy abroad, it is in both our national interests to place the strongest emphasis on the maintenance of good neighbourly relations with our continental partner with whom we have such unusually close relations. In all matters of mutual concern, whether financial investment, tariff policy, resource development or cultural interchange, the policies of both countries towards each other must continue to be formulated in close consultation. Party politicking and journalistic sensationalism should not allow us to forget the essential unity of interests we have with the Americans in our continental partnership. But partnership implies equality, even though the partners may be of unequal strength.

The success of this approach would hang on the care we expend in making the Canadian point of view understood in Washington. If Americans can be made aware of how important it is for Canadians to feel that they are in overall control of their economy and foreign policy; if Americans can come to realize the political dynamite that is contained in Quebec separatism; if Americans can be brought to understand that adjustments are necessary to keep long standing relationships in healthy condition: then we can expect our American counterparts to be much less malevolent ogres than comprehending statesmen. And if Uncle Sam is not a bad giant, the Minister for External Affairs need not be a giant killer. I am suggesting that an awareness of how the American political system works is fundamental to the effectiveness of our foreign policy with the U.S.A. If we so wish—and our willing it is the essential thing—we can have our cake and eat it: both practise an increasingly independent, creative foreign policy and maintain healthy relations with the United States in the countless areas in which our policies impinge on one another.

Put Developing Areas First

An alternative Canadian foreign policy, I believe, is both conceivable and desirable. It would reverse the priorities of our old diplomacy, putting the developing areas before the Atlantic community as the main focus of our diplomatic effort. It would identify our American policies as a relationship distinct in quality and quantity from our other foreign policies in such a way as to permit both good neighbourly relations with the United States and a more distinctive Canadian activity abroad. What would above all make this proposal for Canadian foreign policy an alternative would be one last factor. The general approach and particular policies as outlined above would be communicated to the Canadian public in such a way as to be intelligible and dramatic, re-establishing Canadians' sense of identity. Canadians would then know that our foreign policy exists and therefore so does Canada.

3. The World's Hungry

(Excerpts from an article by DR. E. M. HOWSE)

(Toronto "Telegram," March 4, 1967)

Starvation

Paul Hoffman says that two billion people will have less to eat in 1970 than they have now.

An informed Canadian, Dr. F. C. Bentley, of the University of Alberta's Faculty of Agriculture, gives us the sober estimate that, throughout the world, deaths by famine to the end of 1970 may amount to 30 million.

F. R. Strong, the Director-General of External Aid in Canada, in a recent address to the Empire Club in Toronto, said that, in the next ten years, starvation may claim as many lives as all the wars of history.

The problem is too large to be met by any short-term scheme of relief. . . .

India, alone, has 25,000 more mouths to feed every day. The world has one million more every week.

At the present pattern the INCREASE for the next 15 years will be one billion—more than the total population of the world up to the last century.

That increase in itself will require an additional annual amount of 300 million tons of food—an amount equal to the present production of North America and Western Europe combined.

The grim result is, that there is now not enough food in the world to feed the people in the world. Every passing day the world, per capita, has less to eat than it had the day before. . . .

Not Sufficient Food

But two facts are clear. The first is that we cannot feed the multitudes of one continent by grain grown in another. All the shipping in the world could not do the job.

Ultimately the huge increases in food must come in the countries which have the huge increases in population. We cannot grow the food from Africa and Asia; we must help them grow it.

The second fact is, that progress in agricultural techniques comes slowly. And children who are hungry now cannot be helped by marvels yet to come.

Already, in some places in the world, children whom we saved from dying of malaria in infancy, are dying of malnutrition in their teens. . . .

People are hungry now. The International Development Services of the United States says, "We thought of the food crisis of the world as being in the future. We have to readjust our thinking. The crisis is here."

Hunger is the crucial problem of our time. And time is the crux of the problem of hunger.

The 20th century, at its mid-point, was called from its refugees, the Century of the Homeless Man. Will it at the end be called the Century of Starvation?

4. Canada-U.S.A. Military Aid Programme

(Excerpts, Toronto Globe and Mail, March 10, 1967)

Note:

The Military Aid Programmes of Canada and the U.S.A. have been built in times of war and peace. With the advent of thermonuclear weapons North American defense has become a hemispheric task. American presidents such as Roosevelt and Truman have given their share of leadership. One, in particular, Eisenhower, in a major farewell address to the nation, January 17, 1961 expressed some deep concerns. (See pp. 202, 203, this Board's 1961 Annual Report.) Eisenhower feared "an immense military establishment and a large arms industry." While recognizing the need he was deeply concerned about the pressures of such a powerful set-up on his country's "economic, political and even spiritual" life. He saw a grave peril in the voting of vast sums to universities for military research.

In the University of Toronto 360 staff members signed a petition calling on Canada's Prime Minister to take a stronger stand in opposition to the U.S.A. policy in Vietnam. They called also for withdrawal by Canada from any programme by which Canada supplied military aid to the U.S.A. for use in Vietnam.

The following are excerpts from the correspondence that followed the presentation of the petition by Professors David Gauthier, Peter Hughes and John Polanyi; the paragraphs selected refer particularly to military aid.—J.R.M.

Prime Minister's Reply

In your letter you also called upon the Government to reveal all military production contracts related in any way to the Vietnam war, and to consider refusing to sell arms to the U.S.A. until the intervention in Vietnam ceases. While I can appreciate the sense of concern reflected in your suggestions, I think it might be helpful if I were to try to put this question in a somewhat broader perspective than the problem of the Vietnam war alone.

Relations between Canada and the U.S.A. in this field are currently covered by the Defense Production Sharing Agreements of 1959 and 1963, but in fact they go back much further and find their origins in the Hyde Park Declaration of 1941. During this extended period of co-operation between the two countries, a very close relationship has grown up, not only between the Canadian defense industrial base and its U.S. counterpart, but also between the Canadian and U.S. defense equipment procurement agencies. This relationship is both necessary and logical not only as part of collective defense, but also in order to meet our own national defense commitments effectively and economically.

Equipments required by modern defense forces to meet even limited roles such as peacekeeping are both technically sophisticated and very costly to develop, and because Canada's quantitative needs are generally very small, it is not economical for us to meet our total requirements solely from our own resources. Thus we must take advantage of large-scale production in allied countries. As the U.S.A. is the world leader in the advanced technologies involved, and because real advantages can be

gained by following common North American design and production standards, the U.S.A. becomes a natural source for much of our defense equipment.

Essential Equipment

The U.S.-Canadian production sharing arrangements enable the Canadian Government to acquire from the U.S.A. a great deal of the nation's essential defense equipment at the lowest possible cost, while at the same time permitting us to offset the resulting drain on the economy by reciprocal sales to the U.S.A. Under these agreements, by reason of longer production runs, Canadian industry is able to participate competitively in U.S. research, development, and production programmes, and is exempted from the "Buy American" Act for these purposes. . . .

Electronic Units

In this connection, I should perhaps point out that the greater part of U.S. military procurement in Canada consists not of weapons in the conventional sense, but rather of electronic equipment, transport aircraft,



Photo by David McLanahan, Committee for Responsibility, New York.

"A lovely 28-year-old peasant woman was lying on her back nursing a young child. The evening before, she had been sitting in her thatched hut when a piece of shrapnel tore through her back transecting the spinal cord. She was completely paralyzed below the nipple line. We could do nothing more for her than give antibiotics and find her a place to lie. A few mornings later she was dead . . ."

and various kinds of components and sub-systems. In many cases the Canadian industries which have developed such products to meet U.S. and continental defense requirements have at the same time been able to develop related products with a civil application, or have been able to use the technology so acquired to advance their general capabilities.

For a broad range of reasons, therefore, it is clear that the imposition of an embargo on the export of military equipment to the U.S.A. and concomitant termination of the Production Sharing Agreements, would have far-reaching consequences which no Canadian Government could contemplate with equanimity. It would be interpreted as a notice of withdrawal on our part from continental defense and even from the collective defense arrangements of the Atlantic Alliance.

With regard to your specific request that we reveal all military production contracts related in any way to the Vietnam war, there is so far as I am aware no way in which the Canadian Government—and perhaps even the U.S. Government—could ascertain the present whereabouts of all items of military equipment purchased in Canada by the U.S.A. Such equipment goes into the general inventory of the U.S. armed forces and may be used for such purposes and in such parts of the world as the U.S. Government may see fit. The converse is true of equipment which is purchased in the U.S.A. by the Canadian Government.

This long-standing arrangement—which is sometimes known as the “open border”—reflects the collective defense relationship of Canada and the U.S.A. and is an important element in the broadly based co-operation of the two countries in the defense field. It would not in my judgment be consistent with that relationship for the Canadian Government to seek to impose the sort of restrictions which you suggest, nor am I convinced that, by taking such a step, we would be contributing in any practical way to achieving a political solution to the Vietnam problem.

Yours sincerely,

L. B. PEARSON.

Professors' Reply

Our first intention is to add one more voice to others raised against the increasing use of force in Vietnam. President Johnson has warned against mindless escalation, and we share his concern. Despite this warning, we now witness a continual escalation in which each new step is justified by the failure of the last. We deplore the obstinacy of Hanoi and condemn all atrocities, including those committed by the Viet Cong. We urge our Government to speak out against American escalation, however, because this despairing, futile, and immoral attempt to resolve a complex political conflict by military means is wrong in itself, and because it threatens us all with a wider, possibly even nuclear war.

A Military Solution

The objectives of American policy in Vietnam, which both Mr. Pearson and Mr. Martin have said publicly we “endorse,” are increasingly pursued by military means directed toward a military solution, which the Prime Minister’s letter rightly describes as “neither practicable nor desirable.” To overcome this contradiction and to encourage the negotiations that are the only path toward peace, our Government must question publicly both the means and the ends of American policy in Vietnam.

Canada Discredited.

We further call upon the Canadian Government to review fully and critically its defense production agreements with the United States. We are grateful for the Prime Minister's outline of their development, and we agree that in years past these agreements were both wise and advantageous. But the sale of war material to the United States, however oblique and incidental it may seem, contradicts our disapproval of a military solution, and discredits our position on the International Control Commission.

We agree also that to cancel these production arrangements would cause initial difficulty and expense. But to continue them in their present form will, as the Prime Minister's letter reveals, reduce us to permanent military dependence on the United States. So drastic a limitation on our independence requires the closest scrutiny and public debate.

Sense of Alarm

We make all of these criticisms and proposals with an increasing and justified sense of alarm. The sequence of events in Vietnam during the past four years has repeatedly shown that the kind of "realistic assessment" offered by the Prime Minister's letter is ineffectual and mistaken. The alarmist fears of yesterday have become the facts of today. What alarmist of even five years ago could have predicted that by 1967 the United States, unaided by any of its Western allies, would be involved in a major land war in Asia? We must, through our Government, speak out and act boldly to heal the wounds inflicted on the Vietnamese people during a generation of warfare. We must also do all in our power to lessen the danger, pointed out by Secretary-General U Thant, that the Vietnamese conflict may overspill its borders and engulf us all.

DAVID GAUTHIER
PETER HUGHES
JOHN POLANYI

(From the *Toronto Globe and Mail*, March 10, 1967)

5. Overseas Service and Peace

MRS. DIANE BAIGENT, *Toronto*

"Our age will be remembered because it is the first generation since the dawn of history to believe it practical to make the benefits of civilization available to the whole human race." (Arnold Toynbee)

Some Searching Questions

What would be the thoughts of the historian of the future who reviewed mid-twentieth century Canada? Would he visualize the Canadian of 1950 as a sleek, contented, complacent and selfish individual? Would he despair that the pioneering instinct which had led our forefathers to this continent and inspired them to construct a nation from one ocean to another had all but disappeared? Would any struggle for a better society appear to have drowned beneath the flood of two world wars, a great depression, troubled international relations, political apathy, and affluence?

And how would he judge a people who showed more concern for sad diets, bucket seats, blue chip stocks, and the world series, than for the startling reality that North America and Europe were collecting three-quarters of the world's income whilst comprising only one-quarter of the world's population?

A Broader Outlook

And yet, if that historian had cared to look ahead to the sixth and seventh decades of the same century, he would have witnessed a change in the Canadian personality, a broadening of outlook which caused the people to look at their role in relation to the world around them, to become less and less concerned with only the activities of their own back yards. For at this time there emerged a new awareness of the economic plight of the developing countries of the world and an effort on the part of Canadians to put into action their concern for the people of impoverished lands.

For the government of our Dominion, the meeting of the Commonwealth Foreign Ministers in Colombo in 1950 served as the catalyst in the process of putting lofty ideals into meaningful action. In the light of the problems expressed at that conference by less developed members of the Commonwealth, Canada accepted the fact that life for her people had become too soft and too easy in comparison to life for peoples in Asia where each day constituted a very real struggle merely to exist.

Aid for Developing Countries

And so with no clearly defined policy, but with the best of intentions, the Government of Louis St. Laurent committed Canada to a policy of assistance to the developing countries and in 1950 the External Aid Office was established in Ottawa. In the past fifteen years this bureau has channeled millions of the taxpayer's dollars into worthwhile projects abroad and into the bringing of promising young people to Canada to receive an education, which will assist in their countries' development. "Barrels of Canadian dollars" are not shipped abroad to be used indiscriminately on airports, luxury hotels, and other prestige projects by status hungry politicians. Cash made available to appropriate countries is on the merit of plans for its proposed use and is usually provided in the form of soft loans—long term repayment and low interest rates.

However, to the developing countries, all of the money in the world would be useless without the knowledge to apply it. And so Canada's aid emphasizes the use of Canadian goods and services abroad. Our surplus wheat is shipped to India in time of famine and our top level technical, medical, and educational personnel are lent to the developing countries to provide them with the senior guidance and advice which is not available within their own hierarchy. Tanzania's President, Dr. Julius Nyerere, introducing his country's five-year plan for economic and social development in 1964 said:

"... The choice before us is clear. We have twenty African Tanganyikans who are graduates, teaching in our secondary schools. We cannot restrict the number of our students to that which these twenty graduates can teach. We must get teachers from outside to fulfill our objectives. We have no experienced factory managers, and few skilled workers of our own. We cannot decide to do without factories rather than use people from abroad—if we do, how will our people learn these jobs, and how shall we produce the wealth we need?

"Our new settlement schemes, roads, adult education, medical services, and so on, cannot wait until we have trained our own people. We must hire people from abroad until we are ready to take over."

Proud New Nations

This is the problem of the newly independent nations, so proud of their new autonomy and so eager to build stable economies but without even half of the trained manpower necessary for such a venture. In their race to accomplish in two decades what Western civilization needed two centuries to do, countries such as Tanzania look to others for assistance. Fortunately, such assistance is available and Canada is one of the countries providing a share. (Not enough of a share, however. Economists have estimated that a fair proportion of aid would be one per cent of the Gross National Product. Though gradually improving Canada still shares less than half of that. Canadians spend more each year on cat food and liquor than they do on international development.)

In 1965, External Aid fully supported nearly 900 advisors and teachers in developing countries. These persons served as acknowledged experts in their overseas assignments and provided the top level personnel which the host countries did not possess.

Unskilled Labour Surplus

One surplus in each of the developing countries is local unskilled labour. This labour force can support only to a limited degree the corps of imported senior personnel. What still remains is the need for middle level manpower, the persons who are not experts but who can fit their knowledge and talents into the actual process of development until indigenous personnel at the middle level can take over. This manpower is not provided in Canada's bilateral assistance. Is there some other way in which it can be made available to the emergent nation?

Since 1952, an exciting movement of persons interested in serving in the developing countries has spread to over two dozen countries, including Canada. These persons, known as volunteers, are sponsored by various government and private agencies and provide the junior assistance needed in so many countries. How did this volunteer movement come about?

Restless Students

Despite the comfort of the North American way of life the students of mid-twentieth century Canada were restless. Their world was grossly different from that of their parents and grandparents. The young people of the fifties and the sixties were not presented with the rigors of carving a future within a badly shaken economy as had been the youth of the thirties. Nor were they provided with the patriotic challenge of serving their country as had been the youth of the forties. The young of Canada were literally without a cause. Christopher Young, editor of the *Ottawa Citizen*, once remarked, "The zeal and enthusiasm of youth is not a quality that magically appears when war breaks out. It's present in every generation, waiting to be harnessed, like water falling over rock." With no practical application of these energies, post-war youth earned the reputation of being soft, aimless, and immoral. They sought ways of fulfilling their need to do "something" and their resultant activities were sometimes puerile, sometimes destructive, and sometimes idealistic.

World Youth

This restlessness was by no means confined to the youth of Canada. The same force was visible in other nations where life presented no hardship, no challenge. Australia, because of the circumstances of time and geography, was the first nation to be able to put into effect a project calling for the altruism and spirit of adventure of youth. In consultation with students from newly independent Indonesia, Australian students developed the Volunteer Graduate Scheme, a plan whereby Australian graduates would be taken on contract for two or three years to work under the direction of the Indonesian government, living in private homes, and accepting Indonesian rates of pay. Though limited in size, the VGS has managed to make contributions in the last fifteen years in the fields of education, agriculture, social welfare, and technical projects. The Indonesian Ambassador to Australia applauded another contribution of this programme: "The fact that for the first time in our experience white people have been ready and eager to live among us on our own standards of salary and living, to share family life with us, to become in truth real members of our community, is worth immeasurably more to us than the rupiahs it saves our treasury. It is a demonstration of goodwill and understanding which has moved our hearts greatly and which we feel can do more than all the speeches of people in high places to cement the friendly relations between our two countries."

With the obvious success of the Australian venture in mind, several countries have in the past few years initiated similar programmes. The Canadian organization, Canadian University Service Overseas, originated in 1961, actually antedating the much publicized American Peace Corps. Canada's programme now boasts 560 volunteers abroad. The organization ranks fifth in size among existing programmes—far behind the 15,000 volunteers from the U.S.A. and far ahead of the three from Lichtenstein.

CUSO

A knowledge of the philosophy behind the development of CUSO is valuable in assessing its success. The students and faculty members at Laval, Toronto, and British Columbia gave no consideration to the political implications of inaugurating their project. They gave no thought to the possibility that trade might follow aid, or that the white nations of the world had a duty to their own future to spread feelings of goodwill amongst those of black, brown, and yellow skins. All the young Canadians wanted was an opportunity to make use of whatever talents they might possess in a situation where their skills and knowledge could be of maximum value, and where they could participate in and learn about another culture. With these basic principles in mind, the universities of Canada established CUSO—a private, national, nondenominational organization whose sole "raison d'être" is to recruit, select, and train appropriately educated personnel for overseas service. CUSO volunteers undertake two year assignments, live in the same conditions and receive the same salary as similarly employed members of the host country. In 1961, the first 17 CUSO volunteers left to undertake teaching and medical assignments in four countries. In 1966, 365 volunteers travelled to thirty-five countries to "serve and learn" under the auspices of CUSO. Long term plans call for an annual recruitment of 500 volunteers, and this number combined with those remaining in the field to complete the second year of their assignments would maintain a constant of 1000 volunteers overseas.

How very idealistic. But can a few hundred individuals possibly do more than scratch the surface of the world problems? Problems of education—some African countries have literacy rates of ten per cent with less than one per cent of the children ever reaching secondary school. . . . Problems of food production—if the monsoon and its accompanying rains fail to visit overpopulated and underfed India any particular year, the crop for the year just never materializes. . . . Problems of poverty—the per capita income in some areas is less than \$60.00 per year. . . . Problems of disease—in mosquito infested areas the inhabitants accept malaria as we do the common cold, even though the disease is such a killer of the young that in Nigeria only one of every two children lives to see his fifth birthday. . . . Are volunteers able to do anything about these? Or are they nothing more than an idealistic, sentimental gesture in the face of problems that can only be solved by governments, if at all?

What volunteers are able to achieve may be very little in comparison with the need. But even in the scale of millions, a few lives saved or a few minds taught must count for something. Fortunately, Canada has never been a nation to allow the breadth of the problem to discourage its people from doing even that little bit which is possible.

A Young Brunette in India

In Northern India, an attractive twenty-four year old brunette enters her fourth year of CUSO service. In the most primitive of conditions, she works with Tibetan refugees, teaching them, nursing them, and sharing the lot, lice, and whooping cough of the sick children whom she takes to bed with her at night so that they may have warmth as they sleep. . . . In Nigeria, a 66 year old pediatrician, who has come out of retirement to serve as a CUSO volunteer, establishes a children's clinic while his wife updates the hospital's administration. Down the road from them, a high school technical graduate is completely responsible for the running of a generator supplying the electricity for a large hospital. In his spare time, he directs the erection of new buildings and keeps the vehicles in good repair. . . . In Asia, a young agriculturalist revolutionizes farming in his area through the introduction of Mexican wheat. At the same time, his wife, a nurse, wins the confidence of the village women and assists those interested in family planning. . . .

In one of the most highly developed of the African nations, one hundred secondary school classrooms are without teachers. In another hundred, high school courses are taught by high school graduates. A young Canadian fresh out of university and recipient of an intensive summer course in education can fit well—despite his lack of training and experience—into the number one priority of Africa's development plans—education. The young volunteer cannot help but provide more for the minds of his students than a teacherless classroom or a course taught by a young man who has just the previous year scraped through it himself.

The Volunteers' Superb Job

In the fields of education, health, agriculture, etc., the volunteer—regardless of his nationality—usually does a superb job. Because he is not an expert and realizes his own shortcomings, the successful volunteer supplements his meagre training with large doses of hard work. Often he discovers abroad a capacity for diligence and enthusiasm which he had never suspected. He may be fresh out of school and finding his first real challenge in his overseas assignment. Or he may be older and grateful for

the rigorous demands of his foreign job—demands which he had sought but not found in his Canadian work. And the retired person—more and more of whom are joining the CUSO ranks—eagerly puts to use once again those talents which Canadian society had judged defective beyond age sixty-five. . . . The success of volunteers is not limited to any one field or any one country. From schools, libraries, Ghandian ashrams, agricultural stations and countless other projects, from numerous towns and villages around the world, come daily letters to CUSO's Ottawa office. Requests for "more of your people to come over here and help us."

Canadians Good Reputation

The Canadian expert and the Canadian volunteer enjoy unique positions abroad by mere virtue of their nationality. For some reason, our people possess a most remarkable reputation overseas. They come from a nation so innocuous as to be free of any suspicion of colonial desires; in fact, they are given credit for having fought a mighty fight to release themselves from the bonds of British colonialism and are thus considered by many newly independent Commonwealth countries to be "one of us". The Canadian personality is appreciated for its friendliness without the oppressive heartiness of the American and for its British culture without the formality of the Englishman. In Commonwealth countries Canada is praised for her assistance to her "brothers" (though that assistance is much lower percentage-wise than that of either the U.S. or the U.K.) and in French-speaking countries Canada's biculturalism is an advantage in development projects.

Private vs. Governmental

The Canadian volunteer enjoys another advantage in his overseas assignment in that he is a member of a private, not governmental, organization. He cannot be suspected of being a subtle weapon in the ideological battle, a way of convincing Asians and Africans that they will be richer, better fed, and happier under either capitalism or communism. The charter of the government-run American Peace Corps (pronounced Peace "Corpse" in West Africa) has led to suspicion in many developing nations that the American volunteers go abroad chiefly to spread propaganda and solicit friends for America. The offending statute, "to promote world peace and friendship through a corps which shall make available to interested countries men and women of the United States qualified for service abroad and willing to serve, under conditions of hardship if necessary, to help the peoples of such countries in meeting their needs of trained manpower and to help promote a better understanding of the American people on the part of the peoples served, and a better understanding of other peoples on the part of the American people" seems harmless enough to a North American but highly suspicious to the host country national who resents anyway the wealth and power of the United States, who wishes to remain unaligned, and who then meets a hearty happy P.C.V. arriving complete with the standard library of American classics, American biographies, and American political theses. The work of the idealistic young volunteer from the U.S. is, thus, often hampered by a daily barrage of editorial attacks accusing him of being a hypocrite, an agent of the C.I.A., and an enthusiastic supporter of neo-colonialism. Although the charges against the American volunteers are usually absurd, government volunteers could be a most insidious form of ideological warfare. Russian geologists and teachers serving as volunteers in Ghana were

expelled from that country in February of 1966 after intelligence agents were discovered amongst their numbers. Vitriolic attacks in the local newspapers are seldom aimed at the government assisted, but at privately administered, volunteer programmes such as CUSO.

Some Local Support

Many of the volunteer organizations provide teachers, medical and technical personnel at no cost to the recipient nation. CUSO has always asked the host country to supply a local salary for each volunteer. (e.g. \$2,000 per year for personnel in West Africa; room and board plus \$25 per month spending money for those in an Indian village.) This need for financial support abroad is out of deference to CUSO's limited funds but has turned out to be a valuable factor in the placement of Canadian volunteers. Since he is not a "free" teacher or nurse, the volunteer from Canada is not a contributing factor to unemployment. Also, since the hiring government or agency has a real share in the programme it makes sure that a demanding job is found for the Canadian. With CUSO, there has never been a request for volunteers when no clearly defined jobs await them and when they are merely wanted to serve as status symbols in some emergent nation.

The greatest tribute to the voluntary movement is that given by U Thant, Secretary-General of the United Nations. "I am looking forward to the time when the average youngster—and parent or employer—will consider that one or two years of work for the cause of development, either in a far country or in a depressed part of his own community is a normal part of one's education."

The Experienced Advisor

For a number of reasons, the volunteer fits more easily into his adopted society than does the advisor. The professionals usually possess an element of altruism which leads them to disrupt promising careers at home so that they may be of service abroad. But once overseas they are swept into a society which rarely, if ever, allows contacts and relationships with anyone other than high level nationals and expatriates. The advisor is older, experienced, usually married with a family, and the Canadian government has an obligation to support him in the manner to which he is accustomed. So a Canadian salary plus special allowances to compensate for "hardships" place him in an income bracket far above that of the national. He is placed in a comfortable home in an isolated community where he lives a life superior to that he led in Canada and where he is virtually isolated from the people he has come to help. Whether or not he wants it that way, his role in the emergent nation smacks of the Colonialist who preceded him and he may be seen by the uneducated host as just someone else who has come to enjoy the good life.

True, some persons in the senior positions are able to rise above the "handicap" of their wealth and exalted positions but all too few make the effort. . . .

The volunteer is more fortunate. On an indigenous salary he cannot afford the gay social whirl, even if he lives in a capital city where such would be available to him. He usually lives on the compound of a school or hospital and he is in constant touch with his associates. If he is in an isolated village, as he often is, the volunteer has no recourse for

companionship other than to join into the life of the community around him. Because he is not a high ranking official the volunteer finds that much of the formality in intercultural relationships may be relieved. The typical volunteer has the explorer's attitude of trying local food no matter how hot and greasy, wearing traditional dress on special occasions, and learning as much of the local dialect as possible. All of these attitudes assist in the development of meaningful relationships.

Curiosity

People in the developing countries are insatiably curious about life and customs in other parts of the world and often their misconceptions of us are as humorous as ours of them. . . . A married CUSO couple sat beside a very rigid Hindu on a third class train in India and discussed the differences between their two countries. After praising the virtue of Indian women, the young Hindu, looking embarrassed, asked, "You have the dating system in Canada; don't you?" The volunteers, suspecting that the question was of great import to the fellow, asked him what he meant by the dating system. "Oh, you know," he said, "a boy takes a girl to the cinema and, after, they have sex." . . . Many Africans believe that Europeans (as all white people are classified) are dirty. Many a student studying in a part of Europe where the water supply is limited and baths restricted to one a week has written home to tell parents and friends of his plight. Imagine the horror of the African who bathes faithfully both morning and night! And imagine his relief to discover that the volunteer living right within his neighbourhood is not a filthy beast. And the relief of the Indian who learns that his white neighbour is not an inveterate molestor of young women.

In many of the countries where suspicion and resentment are felt towards the white man—the symbol of colonialism, exploitation, enforced servitude, and unshared wealth—it is enough that some should come to live amongst the people, not to change the customs and traditions but to assist as requested and to learn from the experience. In a small way, such relationships promise a different attitude in the future and heed the cry of one bitter Asian politician, "The real challenge to the well-fed and complacent West is, after all, simply to pay attention."

From Culture to Culture

Along with the impression which he gives of his country—and Canada to many people overseas is simply the Canadian or Canadians they have met—the volunteer learns from the inside the customs of another land. With the television and film orientation which North America is given, Africa represents steaming jungles, wild animals and wilder "natives". Despite the intensive area studies undertaken at CUSO training programmes, most volunteers are frankly shocked to discover on arrival in Africa that the Tarzan jungle movie is one big hoax. In the process of learning about another culture, he learns also about his own. For, thousands of miles away from those institutions which he has so readily accepted throughout his life, he is free to compare them and question them. In this way he will probably lose prejudices which he didn't even know he possessed and he will be a wiser person in terms of Canada and of the world upon his return home.

What contribution does the volunteer make on his return to Canada? The advantages to his homeland are two: a continuing increase in the number of young Canadians with first hand experience in developing

countries and a desire to participate in the governmental and non-governmental conduct of Canada's foreign affairs, and the indirect effect returned volunteers will have on broadening the international outlook of the Canadian public. Their awareness will help to communicate the urgency of the world need and the obligations to humanity that thus fall upon Canadians.

The standard "nine to five" position holds no appeal for the returned volunteer who knows his capacities and demands an outlet for the initiative, imagination, and desire for responsibility and challenge which volunteer service developed. Already returned volunteers are focussing their attention upon local problems in the Maritimes, the Eastern Townships of Quebec, the Far North. Their cross-cultural initiation abroad allows returned volunteers to fit easily into relationships with and understanding of their Indian, Negro, and Eskimo comrades. Thus, their overseas experience may lead not only to peace amongst nations but, also, if their impact upon the community is great enough, to peace within some of Canada's troubled areas.

To Plow With Hope

Not every Canadian can serve overseas. Too few of them are free enough of family responsibilities to be able to afford two years as a low paid volunteer. Too few have the specialized knowledge and skills to qualify as experts within the External Aid scheme. Too few have the apostolic fervour for the life of the missionary, although the missions abroad are becoming more and more concerned with the physical needs of the impoverished and less and less concerned with the tallying up of the daily converts. Not everyone can afford to spend two months working on a building project with indigenous students under the auspices of Crossroads Africa. But all of us can show our awareness and our concern through the sharing of our great wealth, through the encouragement of international development, through an application of Christianity's first law—that we should love others as ourselves.

"Across space, divergent traditions, with or without gratitude, and sometimes, so it seems, against our own self-interest, the imperative (of brotherhood) still operates. It demands of us that we all put our weight alongside these people straining, as they are, to break through the triple barriers of disease, poverty, and ignorance to find a wider basis for dignity and self-realization".

(Donald K. Faris, *To Plow With Hope*)

XI

MAJOR PERSONAL AND SOCIAL ISSUES IN CANADA

A. Housing

1. Canada's Leaky Housing Programme

G. E. MORTIMORE

(The Globe and Mail, Toronto)

Canada's housing programme, both public and private, is a failure. Experts have different opinions on what to do about it. But almost all of them—public enterprisers, private enterprisers and middle-of-the-rovers—agree that the housing programme has failed in the following ways:

—Housing construction is falling behind the population increase. Fewer than 135,000 dwellings were started in 1966. H. W. Hignett, president of Central Mortgage and Housing Corp., said there should have been 150,000. He warned that 170,000 will be needed this year for new households, new Canadians and replacements for worn-out housing. Chances are that the number will be much less than that.

—Housing is not being built fast enough to substantially reduce the backlog of slums and overcrowded dwellings.

—Decent housing is too costly for an increasing number of middle-income families and poor families. There is a widening gap between those who are poor enough to qualify for subsidized public housing and those who are rich enough to buy a house or rent on the commercial market.

—Public housing exists for only a fraction of the low-income families that need it. There are only about 50,000 publicly owned low rental units in Canada—less than one per cent of all dwellings.

—At the 1961 census, an estimated 923,000 Canadian households were lodged in broken-down, crowded or unsanitary houses or were straining their budgets to the limit and running into debt in order to pay the rent. Since then the situation has become worse. The number of families that are physically and financially in distress about housing could run higher than 1,500,000.

—Canada's new commercial housing—and much of the old housing as well—is so expensive that between a third and a half of Canadians cannot afford to buy or rent it. That was the opinion of Toronto architect James A. Murray, who reported the result of nationwide research in a book, *Good Housing for Canadians*. Since the report was issued in 1964, housing has become much more costly.

—Child welfare authorities report that bad housing is an important factor contributing to child neglect, ill-health, family breakdown and delinquency.

No Loans for Poor

—Public money totalling hundreds of millions of dollars has been advanced as National Housing Act loans for middle- and upper-middle-income families, to help them buy houses. But few lower-middle-income families and no poor families can get these loans. P. E. H. Brady, now deputy managing director of Ontario Housing Corp., pointed out in *Good Housing for Canadians* that many persons in Europe look on the Canadian system as socialism for the rich, private enterprise for the poor.

—The North American welfare approach to public housing singles out low-income tenants as conspicuous recipients of public bounty. It hives them off in ghettos for the poor.

—The European approach, on the other hand, treats housing as a public utility. It contains a big public sector, in which non-profit housing is provided to persons in a broad income range—not merely the poor. It also contains a large area in which private enterprise operates freely and profitably.

—Thousands of Canada's old houses, which should have many years of useful life, are decaying and will become useless, because not enough incentive, financial and otherwise, is given to the owners to keep them in repair.

—Housing is not closely enough co-ordinated with other social services.

New housing projects have been known to swamp schools with unexpected numbers of new pupils. There is federal aid for public housing—none for schools.

Experts like Leon Kumove, housing consultant to the Social Planning Council of Metropolitan Toronto, point out that many densely populated areas do not have enough recreation space.

Higher-income persons can send their children to music and dancing lessons; they can go away to summer cottages and ski resorts. Low-income families have no such escape.

Lack of Social Services

Day-nurseries, playing space and other facilities make it possible for lower-income families to live in denser concentrations; they make lower incomes more bearable. Day nurseries enable single parents to work. They reduce the danger of child neglect and family breakdown. There is no adequate space in or near most housing developments for day nurseries, recreation centres and social service centres.

Ottawa will help pay for public housing. In the past year it has cautiously stretched the terms of its loans to allow for financing some recreation and social service space—providing this is built into high-rise apartment blocks.

But it will not help to finance separate community centres in separate buildings; and it will not put up money for community centres that are to be shared between a public housing project and the surrounding privately-owned residences.

Sometimes excessive debt, family troubles, mental or physical illness and unemployment make persons bad tenants and bad neighbours. Sometimes inadequate housing helps cause illness and breakdown.

Planners point out that social services and housing should supplement and reinforce one another. However, there are not enough social services. There is not enough good housing.

Public housing projects tend to exclude most of the extremely slovenly housekeepers, the chronically debt-laden rent dodgers—the persons who need help most. Limits are set on the number of tenants drawing welfare payments.

Debt management programmes could be co-ordinated with rental arrangements; debt could be taken into account in setting rents. Many educational housing programmes could be launched, to help slovenly and disturbed persons change their ways and stop their children from being a nuisance.

It should be possible for the elderly to move back and forth from one stage of living to another; without embarrassment, shock or red tape. The stages are independent residence; independent residence with some help, such as having meals brought in, dining room service, homemaker service, laundry service; boarding home care; residence in apartment or boarding home, plus day-care programme in a senior citizens' centre; nursing-home care; acute hospital care; convalescence; rehabilitation.

If elderly persons had access to competent, sympathetic advisors, and adequate prepaid financing, much of the fear would go out of changes and moves; life would be longer and happier and there would be less illness.

Housing cannot be separated from other services that aim to increase human well-being. But, Mr. Kumove and other social planners argue, housing is too often dominated by a narrow real-estate viewpoint.

Why isn't housing being built cheaply enough or fast enough? Why isn't housing co-ordinated better with other social services?

Dr. A. J. Dakin, head of the division of town and regional planning, University of Toronto, says everybody talks about slums and the high cost of housing—but nobody does much about these problems. If Canadians are in earnest, he said, they should do what several European countries did long ago: *set a minimum standard of decent housing for everyone and use the power of the public treasury to work for that standard.*

One reason for slow pace and high cost is that building methods are old-fashioned and inefficient.

Elliot Yarmon, president of Tankoos Yarmon Ltd., was quoted in the *Monetary Times* recently as saying: "You watch a house going up; it's a cumbersome, old-fashioned sight, with three men standing around smoking while one drives a nail. And this featherbedding approach continues at a time when skyscrapers can be raised by two floors a week.

"The revolution must come in techniques and engineering in construction."

Ontario Housing Corp. and some construction companies are working together to launch mass-produced shelter that will be relatively fast and cheap to build, yet will be graceful and liveable.

Canada stands twelfth among industrial western nations in the ratio of housing completions to increases in population. It lags far behind Britain, Sweden, and West Germany; some distance behind Belgium,

Denmark, Finland, Italy, France, the Netherlands and Switzerland; slightly behind the United States.

Factors which investigators have found contributing to Canada's housing shortage are these:

—Neglect of housing during two wars, when resources were applied elsewhere; but Canada did not suffer the devastation that led European countries to co-ordinate their attack on the housing problem, sharpen the efficiency of their building industry and step up their public housing programmes.

—Inflation and shortage of mortgage money.

—The massive movement of people from country to city; the abandonment of much good rural housing; crowding in the cities; skyrocketing land values. In order to leave room for a shifting, mobile population, between 4 and 6 per cent of housing units should be vacant at any one time. Metro Toronto's vacancy rate is less than one per cent.

(The Monetary Times reported: "In mid-April, 1964, 17 per cent of all new houses in Toronto could be bought for less than \$16,000 each and only 4 per cent cost more than \$30,000. Average: \$19,297. Fourteen months later, less than one per cent of new homes were obtainable for \$16,000, while 31.4 per cent cost more than \$30,000. Average: \$27,622.)

—Increasing numbers of old persons, because of better medical care, and longer life-span. Many of them need low-rental housing and special facilities.

—Too much red tape and compartmentalization; too little broad-scale planning; too much concern for special interests, not enough for the public interest; no large pool of publicly owned land.

The provincially owned Ontario Housing Corp. has been a trail-blazer in public housing. It has built and bought far more public housing than any other agency in Canada. But its achievement is measured in thousands of units; the need is measured in hundreds of thousands.

Even the most generous estimate of what OHC has done—Economics and Development Minister Stanley Randall's estimate of 13,500 units built, under construction or planned—represents only a nibble at the edge of the total need.

The corporation has begun mixing public housing with tenants of commercial housing in some combined developments. It lets tenants stay in public housing if their income rises—but around the \$6,000-a-year mark, OHC's geared-to-income rents go up so steeply that tenants cannot afford to stay.

The system is meant to squeeze out the \$6,000-a-year family—and it does.

Public Utility or Welfare?

At the same time, the cheapest possible house in Metropolitan Toronto which can be financed through mortgages assisted by the federal Government—a \$17,500, three-bedroom house in the suburbs—demands a \$3,500 down payment and an \$8,000-a-year income to keep up the payments.

For a family with three or four children, a down payment of \$5,000 and an income of \$10,000 is the minimum, but the figures probably are conservative.

Economics and Development Minister Stanley Randall in a recent statement hinted that Canada and Ontario together were getting ready to expand housing from a narrow welfare-assisted project to a large-scale public utility.

He spoke of building houses for the \$5,000-to-\$10,000-a-year families who are among the chief victims of the housing squeeze.

A few days later he backtracked and explained that the Government had no intention of going beyond the \$8,000-a-year mark—if it went that far. And he made it plain, without specifically saying so, that public housing would continue as a welfare operation, and would not become a broadly based public utility.

He had apparently been under pressure from cautious, small-c conservative colleagues.

However, Canada's housing crisis—and the housing shortage in Ontario and in Metro Toronto in particular—may yet force strong measures and changes in thinking.

What Can Be Done?

What can be done to relieve the shortage? Here are some suggestions from *Good Housing for Canadians* and other sources:

- Create federal and provincial ministers of urban affairs and housing. Draw up a clear list of goals.

- Launch industrialized mass-production housing at once, with standardization of parts and plans, but provision for variety to avoid monotonous ugliness.

- Greatly step up production of public housing. Acknowledge that housing is a public utility. Mix income levels.

- Plan balanced satellite towns near metropolitan areas, to contain houses, apartments, stores, industries, ample playing space; schools, churches, community centres, social services; transit links with downtown.

Private enterprise is doing this near Ottawa. William Teron, 34, a hard-driving, imaginative construction man, found that creating a balanced, spacious environment in an existing city was too difficult; it ran afoul of special interests, political roadblocks and apathy. So he is building Kanata, a \$250,000,000, 3,200-acre model town for 50,000 persons, about four miles from the capital.

Public enterprise could do it too—as in Europe.

Offer federal and provincial cash incentives for good planning, for the integration of social services with housing; for the creation of other publicly and privately-built (so-called) total environments, like Kanata.

- Set up a pool of publicly owned land. In Stockholm, all land is publicly owned; but private enterprise may lease large tracks for long terms. European countries acquired pools of land and launched public housing long ago, when land was cheap. The longer Canada delays, the more costly its land will be.

- Offer long-term, low-interest loans well below market rates, from the public treasury, to enable some low-income families to buy their own houses.

- Offer federal and provincial incentives for owners to fix up old houses. Follow the recommendation of Professor Albert Rose, housing expert from the University of Toronto School of Social Work: cash grants in yearly instalments for home repair, to be recovered when the house is

sold or inherited. A Metro Toronto study showed that many owner-occupants are afraid of going into debt to repair their houses; they don't want loans but will work year by year to make repairs and improvements, with the aid of friends and neighbors—if they can get enough money.

(Heirs might pay back the grants on the house by instalments; or part of the repayment might be forgiven.)

—Make sure that urban redevelopment projects bring a net gain in housing more pleasant surroundings, adequate community services and no increase in rents to poor families.

Sometimes urban redevelopment has caused a net loss of housing, higher-priced shelter, loss of the sense of neighborhood and community and longer distances to travel to work.

2. How to Woo Child-Hating Landlords

(Reprint of an article from The Toronto Star, Feb. 22, 1967)

At the best of times, landlords tend to give the fisheye to families with young children.

These days, with housing in short supply, they can afford to shut their doors to all such families, and many do just that.

This aggravates the worst social ill caused by the housing crisis: Children are driven into overcrowded and bad housing even though their parents, in many cases, could afford to pay rents for adequate quarters if landlords would let them in.

As a remedy, the Toronto Consumer Housewives Union will urge the Ontario government to make it illegal to discriminate against children in housing rental, just as it forbids discrimination because of race, colour or creed.

While sympathizing with the desperation behind the proposal, we doubt that a law compelling landlords to accept families with children would work.

Although the problem won't disappear until the total housing problem is overcome, it should be possible in the meantime to get better results with a carrot than with a stick.

The federal government, when financing limited-dividend apartment projects, could insist that the builder include a fair proportion of suites for families with children.

Municipal councils could require the same of privately financed builders before allowing them to put up apartments.

In addition to enlarging the stock of family housing in this way, municipalities could encourage landlords to accept children by offering them tax abatements according to the number of children in a tenant family. This should apply to both apartments and single-family housing for rent.

It is not just a figment of landlords' imagination that families cause more wear and tear to their property than bachelors and childless couples do. Offering them tax compensation for the faster depreciation and higher bills caused by children would, therefore, be economically as well as socially desirable.

Such steps should take care of most of the families who can afford to pay an economic rent. For the many who cannot, there is no answer but a large increase in the supply of subsidized low-rental housing.

The three levels of government must combine, with more urgency than they have yet shown, on a crash program to raise production of all kinds of housing, with top priority to public housing for the poor.

B. Royal Commission on Taxation, Ottawa, February, 1967

1. Highlights of the Report

OTTAWA (CP) Feb. 25, 1967—Main recommendations of the Carter Royal Commission on Taxation, whose report was tabled yesterday in the Commons:

A new comprehensive tax base to make several additional forms of income subject to tax, including capital gains, windfalls, employee fringe benefits, family allowances and unemployment insurance.

Capital gains tax to apply to income and property, but with a \$25,000 lifetime exemption on gains realized on sale or disposition of owner-occupied homes and farms.

Major reductions in personal income tax rates, enjoyed primarily by wage and salary earners.

Taxation of families as units, with provisions for averaging year-to-year income fluctuations over five years.

Changing the 12 per cent federal sales tax, now applied at the manufacturer's level, to a 7 per cent tax applied at the retail level.

Application of a flat 50 per cent tax on all corporation income and replacement of investment incentives with rapid-depreciation privileges for new and small businesses.

Elimination of double taxation on corporate profits through integration of corporate and personal income taxes for Canadian shareholders.

Removal of tax advantages now enjoyed by co-operatives and credit unions.

Abolition of three-year income tax exemption for new mines and of depletion allowances for mining and petroleum industries.

Elimination of tax advantages to life insurance companies, which would be treated like other businesses.

Taxing of gifts other than those between members of a family unit, but with substantial lifetime exemptions on their amount.

Abolition of existing gift and death taxes as such.

Allowance of an employee's expenses in earning his income as deductible for income tax purposes.

Tough limits on travelling and entertainment costs to stop expense-account living.

Major changes in federal and provincial sharing and administration of major taxes; provinces to collect all sales taxes, Ottawa to tax corporations and to stop making abatements to provinces on personal income tax.

Establishment of an independent, non-political board to replace the National Revenue Department as the federal tax collector and administrator.

2. On Understanding the Carter Report

(Reproduced From *Financial Times*, March 5, 1967)

One sentence in the Carter report must be accepted and remembered if the commission's approach to capital gains is to be understood:

"It must be constantly kept in mind that, while we propose to tax capital gains in full, we are also proposing other changes, in particular personal and corporate integration and lower rates of personal income tax, that would tend to reduce the taxes paid by middle and upper income tax units." (Volume 3, page 339-340.)

The "other changes" are numerous and complex, and are sprinkled through many sections in five of the report's six volumes. There is no one, complete capital gains tax section *per se*.

The following digest of the commission's thinking on capital gains (property gains) attempts to present the principal factors in relation to current public concern—and misunderstanding—about the treatment of capital gains under both the present tax system and the proposed Carter system.

The Present System

There is no specific provision in existing legislation to exclude capital gains from tax. But the principle of exclusion, of some types of capital gains, has been established by decisions of the courts through the years.

In general, capital gains arising from the disposal of property, including securities, other than in the course of business, are not ordinarily taxable. A variety of other forms of income are generally treated as non-taxable capital gains: proceeds of life insurance policies, cancelled debts, gifts and inheritances, lottery prizes and winnings from occasional bets.

Other sources of income may be classed either as taxable income or non-taxable capital gain, depending on circumstances. These include: premiums for granting leases, discounts or premiums on loans amounts received from breached or cancelled contracts, insurance proceeds other than life insurance, foreign exchange profits, damage payments, government subsidy payments, and many others.

Carter Appraisal

The commission finds the present system "seriously defective" in respect to what is brought into tax. There is no clear, consistent concept of income, either in legislation or in common law.

Excluding many types of income from tax by deeming them capital gains creates glaring inequities in the present system. The commission cites two simple examples:

The sale of the assets of a company may lead to a substantial tax, but the sale of the shares of that company will ordinarily result in a tax-free gain.

A wage earner who pays for his car by working overtime is taxed on his overtime earnings; a fellow worker who pays for his car with his net capital gains from the stock market pays no tax on those capital gains.

The Basic Philosophy

Because a capital gains tax is just one integral part of the whole system, the fundamental principles of the system itself must be understood.

There are two:

The comprehensive tax base.

The integration of corporate and personal income tax.

The comprehensive tax base would embrace all income, whatever the "source, intention, or whether consumed or saved." Integration of income tax would treat the income of corporations and other legal organizations as the income of the individuals who ultimately benefit from it.

Once the concept of the comprehensive tax base has been grasped, the inclusion of capital gains is no more "revolutionary" than the fact that welfare payments, strike pay, and any other form of income that serves to increase economic power, would be included in the tax base.

On the other side of the ledger, the commission recommends a wide range of offsetting deductions and permissible accounting procedures.

The Carter Proposals

Three basic recommendations affect capital gains:

Taxation of capital gains would not be retroactive.

Capital losses could be deducted from any income.

There would be a \$25,000 lifetime exemption on capital gains from the sale of owner occupied homes and farms.

Tax rates on taxable income (net after deductions) would be:

50% for all corporations.

0% to a maximum of 50% for individuals and family units.

Deductions

Three general rules would govern the deductibility of expenditures as incurred, regardless of the type of income involved:

(1) All expenditures "reasonably" related to income. This would eliminate the present distinction between income expenditures and capital expenditures. It is a statement of general principle, rather than an attempt at specific legislation, but means that, subject to any other statutory rules, "any expenditure made in the expectation of producing a net gain or as a consequence of an activity or situation which might reasonably be expected to produce a net gain would be deductible."

(2) Unreasonable expenditures. This is concerned with the amount of expenditures, which must be reasonable in the circumstances ("reasonable" being defined along the lines of existing rules).

(3) Expenditures of a personal nature. This covers expenditures made for personal use of consumption. They would not be deductible.

Because all income is included in the comprehensive tax base, and corporate and personal taxes are integrated, it becomes impossible at this point to identify which specific offsetting proposals relate to income from capital gains only.

But the specific Carter recommendations outlined in the rest of this article are the main ones which either are new and substantial liberalizations that offset the impact of a tax base that embraces capital gains, or relate directly to those sources of income now treated as non-taxable capital gains under the existing tax system.

Personal Tax

In addition to lower tax rates, broader deductions of income-producing expenditures, and deductibility of capital losses, individual and family-taxpayers would be permitted to:

Use tax credits arising from integration of personal and corporate taxes. Resident shareholders of a Canadian corporation would count dividends, or after-tax corporate income retained but allocated as dividends, as taxable income. But each would receive a 100% tax credit for the tax paid by the corporation. The shareholder could thus deduct from his tax payable the per-share amount of the corporate tax paid on its income.

If the tax credit from the corporation exceeded the individual's tax payable, he would receive a tax refund.

Average income for five or fewer consecutive years, forward or backward from the current tax year. A year once used could not be included in a block of years to be used later. This would not apply when property gains had been realized, or deemed to be realized, when a tax unit is terminated because of death or on giving up Canadian residence.

Make deposits from current income in government controlled Income Adjustment Accounts which would be non-transferable, non-negotiable, and would bear no interest. This would make it possible for taxpayers who expect reductions in future income to reduce current income and thus tax liability.

Deduct contributions to registered retirement income plans, within limits related to the annual income that could be obtained from such plans after age 65.

Revalue property up or down to reflect current market prices. This would enable tax-payers to bring property gains into income in low-income years and be taxed at lower marginal rates.

Deduct from income, lumpsum settlements for damages or accident compensation if the money is used to purchase registered government annuities. Income from the annuities would be taxed when received.

Deduct legitimate expenses related to an inheritance or gift (e.g. administering an estate or gifts subject to a condition).

Pay over a period of 5, or perhaps 10 years, with interest, tax on property gifts other than cash or marketable securities.

Use averaging and Income Adjustment Account deposits to spread the income from gifts and inheritances.

Deduct any foreign tax credits on gifts or inheritances received from outside Canada.

Corporate Tax

The fundamental proposal that all income should be used as the basis of personal tax calculation would also be applied to business income. It would be computed on the accrual basis.

So would the same general rule that all expenses reasonably related to gaining or producing income would be deductible as incurred. But for businesses, expense would be grouped into three general categories:

Costs applicable to inventory would be deductible from the proceeds of sales.

Costs defined in a capital cost allowance schedule would be amortized as permitted by the schedules.

Losses incurred in relation to property of indefinite life (goodwill, land, securities, etc.) would be deductible on disposition or when a significant loss in value could be proved.

The commission recommends that:

Present provisions for applying losses against other income be broadened to allow most losses to be carried back against any income in the two previous years, and carried forward indefinitely.

Some form of consolidation for tax purposes be permitted for groups of corporations under the same ownership.

Transfer of losses between corporations be permitted on certain tax-free reorganizations, although all other such transfers would be prohibited.

New and small businesses be allowed to write off at any time the expenditures for assets eligible for capital cost allowances, subject to nine specific restrictions (page 286-287, Volume 4).

OTTAWA'S CHARLOTTE SEES HER DOLLAR SHRINK

(The Toronto Daily Star, August 19, 1966)

I went down to Queen's fifty-three years ago, with financing scrimped from savings, scholarships and anticipated holiday earnings. That was 1914 with war just breaking. That 1914 dollar was worth only 68 cents when I graduated. By 1920 my salary expanded but my dollar contracted to 54 cents. Came 1930, prices dropped, dollars enlarged to 84 cents; then the dollar shrank with war again until the controls pegged it fairly steadily in the 70 cents area. Then it skidded as war control went—50 cents by 1949; down to 43 cents by 1955; to 37 cents in 1963 and now—mid-year 1966—about 35 cents.

Here I am retiring with the dollars I slaved to save at 100 cents now yielding about one dollar for every three I had put away.

I am a spinster with only a dependent cat. . . . Official statistics establish a man with two children, living on \$5,000 in 1939, requires \$13,234 for the same things today.

Personal and Corporate Tax

As a result of the integration proposal, some recommendations would affect both personal and corporate tax treatment. The commission recommends that:

No disposition of property would be deemed to have occurred if the proceeds of loss, destruction, or expropriation of property were reinvested in similar property within a specified time.

Property other than securities transferred by individuals to a company in exchange for common shares should be regarded as having been transferred at cost basis, provided the company is newly formed or was an existing company whose shares were owned in similar proportion by the individual. But the parties could elect to transfer at fair market value, depending on the individual's tax position.

Value for tax purposes could be set at cost, fair market, or any price in between for property transferred between a company and its wholly-owned subsidiaries, or between companies wholly owned by the same shareholder.

No income be deemed to have accrued from a division, consolidation, conversion or exchange of shares in the same corporation, and possibly related corporations, provided that after the transaction each shareholder had the same proportionate participation in votes and distributions of income and on liquidation as he had before.

Transfer of an asset as security for an obligation, and its retransfer when the obligation ceased, would not be treated as a disposition.

The commission also proposes a variety of transitional provisions designed to ease the impact of switching to the comprehensive tax base system.

3. Capital Gains Tax Recommended

(London "Free Press," March 4, 1967)

Comprehensive Tax Base

Capital gains will simply be regarded for tax purposes as part of a comprehensive tax base including salaries and wages, gifts and inheritances, and other kinds of income.

And getting into the detail of the Carter proposals, taxpayers will find that any money they "make" on the stock market will go through a lengthy and tangled tax accounting process which will have the effect of lessening the tax impact.

Capital gains taxes in other countries, notably the U.S., are based on specific rates imposed on the amount of net stock market winnings, depending on the length of time the stock is held.

Here, if the Carter proposals are accepted by the government and Parliament, the net capital gains after the fancy jiggering will be taxed at an individual's or family's regular rate of taxation.

And the commission applies the principle to all property gains, domestic and world-wide, of all residents, both individual and corporate.

But it would allow exceptions for owner-occupied houses and farms up to a lifetime total of \$25,000 for an individual or family unit.

For shareholders under the Carter plan, corporations would first allocate their after-tax corporate income to shareholders, whether or not they pay cash dividends.

A firm with net revenue after expenses of, say, \$500,000 would pay \$250,000 in taxes and might pay out only \$100,000 dividends to its shareholders. It would then have retained earnings for the company's use and expansion amounting to \$150,000.

But it would allocate \$250,000 as after-tax corporate income among its shareholders.

Say the company had 1,000,000 shares, and an individual investor owned 100 of them. He would receive dividends of 10 cents a share, or \$10. But he would receive a note from the company for tax purposes that each share had an after-tax corporate income allocation of 25 cents, or that his interest in the company represented earnings of \$25 after taxes.

For his tax-purposes he would "gross up"—the term is the commission's—these earnings because they had already been taxed at the corporation level at a rate of 50 per cent. His grossed-up earnings would be \$50, and this is the amount he would include with his other income in the comprehensive tax base on which he pays family-rate income taxes.

If his taxable income is \$6,000 to \$8,000 a year, he pays \$647 in taxes plus 20 per cent of the excess over \$6,000. Twenty per cent of \$50 is only

\$10, which under the Carter plan is all that his interest in the company's earnings should have been taxes. But his interest was taxed \$25 at the company rate of 50 per cent. So he would receive a tax credit of \$15.

Attractive to Small Investors

This is the attractiveness of the Carter plan, its report says, for the small investor. It should encourage more Canadians to buy equity stock and invest in Canadian corporations. It loses its attractiveness as the tax rate rises for high incomes.

Buying and selling shares also would affect the small investor's tax position. Net realized gains after losses and would be counted as income and taxed at normal family or individual income tax rates.

Assuming the investor in the foregoing example paid \$35 a share for his 100 shares and sold them a year later for \$36 a share, he would have a straight capital gain of \$100. This would be fully taxed under any orthodox system of capital gains tax.

But not so under the Carter plan. The \$35 "cost" of a share would be increased by the amount of the company's retained earnings allocated to shareholders, 25 cents a share.

The shareholder, however, already has received part of this as a dividend—10 cents a share—which he did not count into his income when he received it.

So the true "cost" for the purpose of figuring the capital gain would be \$35 plus 25 cents, minus 10 cents, or \$35.15.

Oversimplifying the Carter formula in this way leaves out many nuances the commission proposed for treating inter-company transfers and for guarding against dividend stripping and other practices which have been used to avoid or minimize corporate taxes under existing law.

4. Co-ops, Credit Unions Would Lose Benefits

(Royal Commission on Taxation)

OTTAWA (CP)—Feb. 25, 1967—The Carter commission proposes a narrowing of the tax gap between co-operatives and investor-owned companies.

This was one of the most contentious issues to come before the commission during its 99 days of public hearings.

Under the massive tax reform suggested by the commission, co-operatives, credit unions and caisses populaires would be treated a bit more like other corporations, while the tax treatment of corporations would come more in line with co-operatives. In any event, the gap narrows.

Under existing tax laws, co-ops are taxed on income after they distribute dividends to members. Corporations, on the other hand, pay tax on income prior to the distribution of dividends to shareholders.

The report recommends that co-ops be taxed at the proposed new corporate tax rate of 50 per cent, but in computing taxable income they could deduct dividends to the extent that half were paid in cash.

Commission sources said the report suggests this 50 per cent cash distribution to members because other corporations must pay 50 per cent of their income in federal taxes, and it is a step toward reducing the alleged disparity.

However, under the proposed new tax scheme, the income of any organization is taxed only once—individual shareholders would get credit for taxes already paid on corporate earnings—and so both co-ops and corporations would carry similar tax burdens.

The report termed this eminently desirable.

"People should be taxed on net additions to their purchasing power, regardless of how they acquire them."

The three-year exemption from tax now given to new co-ops would be discontinued.

5. Effect of Proposed Changes of Corporation Taxes

(As suggested in Carter Report)

(Financial Times, Feb. 27, 1967)

| | Actual 1964 Tax Payments | Payments Under Carter Proposals | Increase |
|--|-----------------------------------|--|----------|
| | —\$ millions— | | % |
| Industries | | | |
| Agriculture, forestry and fishing | 12 | 19 | 54 |
| Manufacturing | 905 | 988 | 51 |
| Construction | 37 | 53 | 42 |
| Transportation, storage and other utilities | 239 | 251 | 50 |
| Wholesale and retail trade | 257 | 334 | 50 |
| Finance, insurance and real estate (excluding life insurance) | 257 | 349 | 57 |
| Services | 46 | 66 | 47 |
| Mining (including prospecting and contracting drilling) | 117 | 251 | 108 |
| Oil and natural gas (including petro- leum refineries) | 47 | 66 | 70 |
| Life insurance | 2 | 77 | 1,925 |
| All industries, active taxable corpora- tions (excluding co-operatives and Crown corporations) | 1,918 | 2,451 | 56 |
| Inactive corporations, co-operatives and Crown corporations | 17 | 22 | 56 |
| Total taxable corporations | 1,935 | 2,473 | 56 |

6. Stringent Rules to Cut Expense Account Living

(Royal Commission on Taxation)

From the Ottawa Bureau of The Globe and Mail

OTTAWA—Feb. 25, 1967—Tough new rules to cut out lavish expense account living by businessmen and tax-free fringe benefits for employees are recommended by the Carter Commission.

The commission also says that it is unfair to limit deductions for expenses incurred in earning an income to businesses and the self-employed, and recommends that all employees be allowed expense deductions.

The commission report says that revenue lost through excessive expense accounts may not be significant, but it makes this slashing attack on the results of the system:

"The suspicion that some are enjoying exotic holidays, lavish food and drink and expensive entertainment out of untaxed income is demoralizing even if frequently ill-founded.

"Seeking out new tax dodges becomes a game; boasting about 'getting away' with an outrageous abuse, a pleasure; hearing of opportunities missed, a torment.

"To stop expense account living we propose some arbitrary rules that undoubtedly will be castigated as unreasonable. We frankly admit that some of them are stringent. That is exactly what we intend.

"The problem of taxpayer morale is serious and the strongest measures are called for."

The report proposes:

—A limit of \$5 to \$10 a day per person entertained for business trips;

—A limit of \$5 to \$10 a day per person entertained for business purposes, supported by detailed records showing who was entertained, where, why and at what cost;

—Allowance of no more than two conference fees a year, at \$35 to \$50 each;

—Strict checks on the use of company cars and aircraft.

Only businesses and 500,000 self-employed Canadians can at present deduct from income for tax purposes expenses incurred in earning the income, the report notes.

This means they are taxed on net income, while 4,500,000 employees who cannot deduct expenses have to pay on gross income.

This is unfair, the report says, and recommends that employees should be allowed to deduct actual expenses "reasonably related to the earning of income," or alternatively to deduct 3 per cent of income up to a maximum of \$500 a year.

C. Are There Loopholes in Canada's Taxation Laws?

1. Tax Haven in Bahamas Can Be Set Up in 48 Hours

IRVIN LUTSKY

("Globe and Mail," Toronto, March 31, 1967)

With income tax payment time here and the Carter commission report focussing attention on taxes, an increasing number of Canadians are taking a hard look at the possibilities of tropical tax havens.

The absence of income tax in the Bahamas is probably more appealing to wealthy Canadians than the islands' magic combination of sand, sun and surf. Tax experts say any Canadian with an investment of \$150,000 or more should consider an off-shore tax plan.

Bahamas corporation rules allow a private investment company to be set up in as little as 48 hours, and if Canadian tax authorities can be

convinced the taxpayer is no longer a resident of Canada, his maximum tax load is a 15 per cent withholding tax on interest or dividends levied in Canada. Through investment in companies with sufficient Canadian ownership, the withholding tax can be reduced to 10 per cent. It can be reduced to 5 per cent by investing in provincial bonds and eliminated by investment in certain federal Government bonds.

The cost of setting up a company in Nassau (the most popular tax haven) is about \$750.

Legal fees and stamp taxes could raise the cost to \$1,000. Annual maintenance and management charges would be at least \$750 a year. Several Canadian banks have trust companies in the Caribbean that provide such management.

The Bank of Nova Scotia has trust companies in Nassau, Jamaica, Cayman Islands, and Trinidad. It is probably the most active Canadian bank in this area. Canadian Imperial Bank of Commerce and Royal Bank of Canada have trust company subsidiaries in the Caribbean and the Bank of Montreal has a trust company affiliation.

Nassau investment companies are primarily of interest as a tax saving device to very wealthy persons or those approaching retirement age. The benefits accruing to the wealthy are apparent:

—Taxable investment income in Canada of \$25,000 a year is liable to a tax of \$8,570 at current rates. The non-resident would be liable to a maximum withholding tax of \$3,750 at 15 per cent.

—If investment income is \$60,000 a year, Canadian taxes climb to \$27,070. The non-resident withholding tax at 15 per cent is only \$9,000.

For those about to retire, the combination of substantial tax advantage plus a year-round golf season is intriguing. To comply with Canadian laws related to residence and domicile, the person planning to take advantage of a tax haven must be prepared to leave the country. Experts in the offshore tax plan field suggest:

- Do not maintain a home in Canada;
 - Maintain a home in another jurisdiction;
 - Establish complete physical absence from Canada for a reasonable period following the initial break;
 - Limit visits to Canada to fewer than 183 days in any year;
 - Do not own more than 50 per cent of the capital of the private investment company;
 - Do not direct the company from Canada.
- One expert in the field said schemes without credibility of foreign management and without evidence that the taxpayer does not control the company probably would not be acceptable to the Canadian tax authorities.

"The investment policy of the company should be determined before it is formed. If the investor owns not more than half the capital, he would not be said to control the company." He said if tax officials in Canada encounter evidence of instruction from Canada to the foreign investment company, they consider it, for tax purposes, a Canadian company. "They find it difficult to believe a trust official in Nassau is expert in oil drilling and bond trading."

The expert said credibility of the management function is critical in determining if an offshore trading company is liable for Canadian tax.

A company set up in Nassau to buy goods in Germany and sell them in Japan, keeping the profit in Nassau for its Canadian owner, is possible, he said.

"But the tests of the credibility of management function and control are vital. Goods must be traded at a fair market value or the enterprise may be regarded as a method of evading taxes."

He said tax counsellors never tell how to contravene the Income Tax Act, they advise those seeking advice on the least painful means of compliance.

2. Bahamas Export Problems To Canada

ALASTAIR DOW

(*"Toronto Star," October 12, 1966*)

The Bahamas may be a beautiful place to laze away a vacation, but they're one big headache to Canadian tax and securities authorities.

The same pain is being felt by similar government men in the U.S.

And no one in the Bahamas—or in London, the islands' governmental Big Daddy—seems to want to do anything about it.

Entirely aside from the not infrequent allegations of big-time gambling, rackets and corruption in the Bahamas, here are the main points of concern for Canadian authorities:

Bahamian law compels secrecy about business affairs. Information which would be freely available to the public in Canada or the U.S. is closely guarded in the Bahamas, usually behind a shield of nominee directors.

This apparently is one reason some Canadian and American investors set up corporations in the Bahamas, even though in many cases these companies may be doing business outside the islands, often in Canada.

The Bahamas is a tax haven. There are no income taxes (the islands get most of their revenue from tourism). From Sir Harry Oakes to Toronto's E. P. Taylor, rich North Americans have established residence in the Bahamas to ease their tax burdens.

This is entirely permissible of course—even sensible. But that's no comfort to nations who see their rich men leaving home.

On another level, there have been loud wails from the U.S. government about the intricate way some persons use the Bahamas to avoid, or evade, taxes. This concern stretches from the legitimate businessman walking the tightrope between tax avoidance and tax evasion, and the millions of dollars of gambling money that flows in and out of the Bahamas.

Securities Law

Any semblance of securities regulation is hard to find in the Bahamas. North Americans are bombarded by investment propositions originating in the Bahamas. Some are legitimate, some not. In any case, they are usually accompanied by a paucity of information, especially a lack of details about the Bahamian companies involved.

(A recent example is an offer to shareholders of a dormant Canadian company, North Lake Mines, from a "British Overseas Mutual Fund." The latter company, whose origins and substance are difficult to pin down, says it has a branch office in Nassau.)

(In any case, North Lake shareholders are required to pay what is by any standard an excessive "transfer fee" if they accept the share-exchange offer.)

(The Northern Miner comments in its most recent issue that it "has long ceased to be surprised at stock deals and offers that emanate from Nassau or Switzerland.")

Official or unofficial attempts to gather information about Bahamian corporations usually come to a dead-end.

The lengthy investigation into Toronto's Racan Photo-Copy corp. was complicated when some of Racan's assets were transferred to a Bahamian corporation, Anglo Overseas Capital Corp.

As with hundreds of other firms, about the only thing known about Anglo Overseas was its box-number address in Nassau.

OSC Problem

The U.S. Securities and Exchange Commission and the Ontario Securities Commission both admit privately that the Bahamian corporate refuge is the source of many stock market mysteries.

And they have found that the government of the Bahamas is not eager to assist outsiders—whether government officials or not—in finding out anything about Bahamas-based dealings.

The multi-island British colony enjoys a special status, although its lifelines—trade and foreign exchange—are still controlled by the U.K.

The British government chooses to remain at a distance from the government of the Bahamas.

And the local government's laissez-faire attitudes are inclined to infuriate North Americans. A recent story in the Wall Street Journal of New York was highly critical.

Among other things, the story helps paint the backdrop against which Toronto's Atlantic Acceptance Corp. poured more than \$12 million into the British Colony.

The Journal story is focussed on the gambling casino at the Lucavan Beach Hotel—the house that Atlantic Acceptance President C. Powel Morgan helped to build.

D. Our Invisible Poor

ALLEN PHILLIPS

(Extracts from an article in Maclean's magazine, February 20, 1965)

Higher production is the creed of North Americans. And its chief index, the Gross National Product, which measures the value of all our goods and services, is the most important figure in our existence. . . .

But paradoxically, an ever-increasing GNP can, and does, lock some people into poverty. Last year I was asked to report on Bell Island, twelve square miles of barren thin-soiled rock. Production was up but fourteen hundred miners were out of work, and some badly needed medicine, warm clothes or bedding. Some houses were boarded up, abandoned. But most of the jobless were still there, without money to leave and without hope, for the nearest employment office in St. John's, twelve miles away, listed thirty thousand people unemployed. Higher production brought poverty to the rural community of Bell Island.

Who is Poor?

"Poor" in 1965 does not mean what it did in the 1930s. Today a family may use an outdoor privy yet own a television set. Big new cars may be parked beside log cabins. Few Canadians are poor as people are poor in Pakistan or Korea. In this affluent society we do not let people starve. But if a family cannot afford the kind of housing, clothing, food, medical care and pleasure that the rest of us now take for granted, then by our Canadian standard that family is poor. . . .

The nine men who run ARDA, the Agricultural Rehabilitation and Development Administration, set up in 1961 by the federal government to fight rural poverty, calculate that a minimum standard takes three thousand dollars a year, or if one is a farmer on one's own land, a yearly gross of twenty-five hundred dollars. . . .

Existing at this level, by ARDA's latest count, are five hundred thousand rural families who, with our city poor, add up to at least one fifth of the nation—at least two and a half million rural people whom poverty renders invisible.

Some are aged. Some are handicapped. Some are Indians, Métis or Negroes. But most of these rural poor are merely obsolete. Machines are replacing them by the thousands in fishing and lumbering. The new test-tube synthetics have depressed the price of furs, relegating thousands of trappers' families to hovels. If half our farmers left the land, an ARDA survey shows, the other half actually could produce more.

In a steady stream these rural poor are migrating to the city, competing with the city poor for cheap housing. Between 1956 and the 1961 census almost two and a half million Canadians moved across provincial boundaries, and millions more on whom no record is kept moved within their province—an enormous flux, greater by far than the migration from Europe. As the people from the country move in, city people move to the suburbs, and the farmland rolls continuously back. The rural poor form a reservoir of poor for the city slums, where at once they disappear as a rural statistic.

In the city the rural surplus becomes surplus labour, forcing down hourly wages and permitting exploitation. "Employers read in the papers that unemployment is rising," says an officer of the National Employment Service. "They call us and ask for a hundred men. The men arrive. The employer wants fifty. Because he has a surplus, he can get the ones he wants for eighty or ninety cents an hour, sometimes less." . . .

As our rising GNP shows "the average Canadian" becoming richer, more than four million Canadians are growing poorer. Four-fifths of us earn salaries tied to rising production or prices. But as we raise our standard of living we inexorably lower it for that one fifth who must pay the higher prices with shrinking incomes; the dollar of 1960 is worth ninety-four cents today. We have ended mass unemployment in the city where we could see it and merged the blue- and white-collar worker in one great middle class, only to breed a new class of under-employed and unwanted people in small towns and villages and in what we are still prone to think of as the best of all possible worlds, that cornerstone of Canada's economy, the farm. . . .

The Fruits of Poverty

Some poor are separatists in a deeper sense than the racists of Quebec. After twenty, thirty, forty years of frustration they no longer care. They escape in apathy or anger, alcoholism or crime. Forty-two per cent of all

admissions to Manitoba's provincial jail at Portage la Prairie last year were Indians or Métis, a group whose crime rate is negligible when they earn enough money to live on. About forty per cent of these were women, imprisoned for prostitution, and most of the men have an alcoholic problem. The poor, according to one survey, are three times as prone to emotional depression and forty per cent more liable to mental illness than the more prosperous.

Poverty creates a health problem, an alcohol problem, a crime problem, an educational problem, an Indian problem—the list goes on and on. Yet we continue to govern as if we had only one problem: an economic problem that the Gross National Product can solve.

Behind this cult of the GNP, at the heart of the myth of progress, is the dogma of the Victorians: persistent effort is always rewarded. And I think of Douglas Noseworthy, an unemployed miner trapped with five children and no cash on Bell Island. When the mine laid him off he made up his mind that he would go to Ontario. For seventy dollars he bought an old car, rigged up a lift, and heaved out the motor. Part by part he overhauled it and heaved it back in place. He had five or six men saving twenty dollars each to pay for their share of the trip. When he got there he hoped to sell the car for enough to bring his family. I don't know whether he made it but his energy, his initiative, would have taken him a long way if he had been born elsewhere, perhaps in Sicily, where our immigration department would have helped him find and get to a job in Ontario.

"We have to change our attitude," says Ralph Hedlin. "We're still projecting frontier values into the age of technology. I can wax eloquent about my father, a Swedish peasant, walking across the prairies, building a homestead, raising a family of six, putting them through university. But four out of five of those western homesteaders failed. The cost in defeat and frustration of settling the west was enormous. We have to give up our romantic beliefs. They result in a fantastic waste of humanity."

It is waste that is the tragedy, the appalling waste of people whose aspirations and efforts are ground into cynicism or futility. They challenge the entire mystique of progress: the nineteenth-century belief that we are the masters of our fate, that we can get ahead if we only try, that opportunity is equal, that government is democratic, and that the Gross National Product measures the well-being of the nation.

E. Labour Relations

1. Injunctions

(Reprint of an article by Andrew Brewin, M.P., appearing in the "Canadian Churchman", December 1966)

The recent controversy over the jail sentences imposed upon the Tilco strikers at Peterborough, Ont., highlights a bitter and continuing conflict between different sections of society.

The difficulty arises not because one side is right and the other wrong, but rather because there is a clash between two firmly held views of what is right.

Few today would deny that the existence of trade unions has brought great benefits to their own members. By maintaining purchasing power it has also contributed to the general welfare.

A collective agreement setting out the terms of employment is the basis for the rights of employees. It is the result of the process known as collective bargaining. But behind this process lies the power of employees to give effective sanction to their requests. They can go on strike if some satisfactory compromise is not reached.

The Right to Strike

A strike is the organized withholding of labour. Without the right to strike, the process of collective bargaining would break down. The only resort, short of leaving employees subject to the whim of employers, would be the setting of wage rates and conditions of work by the state.

It is the desire to avoid this eventuality that has moved the trade union movement as well as most employers, to resist proposals for compulsory bargaining.

The right to strike, therefore, is a form of organized pressure by which industrial workers, combining together, can secure for themselves acceptable conditions of employment. It is a modified form of warfare in which each side tries to establish its will, as against the other, by the threat or imposition of damages on the other side.

This background is, I think, necessary to appreciate the strong feelings aroused by the use of injunctions in labour disputes. When a strike is called it can be defeated if the employer is able to hire strike-breakers to take the positions of those who have gone on strike, or if he is able to persuade some of the former employees who are on strike to return to work.

The Role of Pickets

The traditional weapon of strikers to prevent this has been the establishment of a picket line. Groups of strikers or their supporters walk around the struck plant or plants and attempt to prevent or dissuade people either from entering the plant to work or for other purposes.

Such pickets may be few in number and may rely solely on conveying the information by placards and otherwise that they are on strike. More generally by their numbers they obstruct entry to the plant. Picket lines have from time to time been attended by acts of violence. This is not surprising when strikers feel that their jobs may be taken from them.

An ineffective picket line means a loss of the strike and the surrender of the strikers to terms imposed by management. A picket line if it is to succeed in its purpose must effectively shut down the plant.

It is here that the difference with the law comes in. The law, to oversimplify the situation, permits peaceful picketing for the purpose of persuasion; it does not permit intimidation nor obstruction, even without intimidation.

Injunctions

The injunction is an ancient legal remedy originally applied by the courts of equity. Its purpose is to protect legal rights. An injunction is granted where, for example, a factory is pouring forth smoke and destroying the property of neighbours, where the award of damages would not be

an adequate remedy. The party guilty of the "nuisance" is prevented by injunction from continuing the illegal act.

An interim injunction is an order of the court made before the final determination of the legal rights of the parties to preserve property and in the meantime, until those rights can be determined. An ex parte injunction is granted on the request of one side only and without hearing the other, where immediate and irreparable damage is feared.

The main complaint of the labour movement is that injunctions are frequently obtained on affidavits and, in the case of ex parte injunctions, without their representatives even being present. They are employed to prevent effective picketing. Injunctions granted in the courts in Canada frequently strictly limit the number of pickets and provide that their only purpose may be the communication of information. Alleged illegality of the strike, obstruction of ingress and egress to a struck plant and any acts, real or imagined, of violence or intimidation are used as the basis for such orders.

I started by saying that the difficulty is that both parties feel that they are right. On the one side it is said that the majesty of the law requires that orders of the courts be obeyed. Without obedience to the law chaos would result. Injunctions are regarded as a necessary legal weapon to prevent the illegal acts which would otherwise do irreparable loss.

On the other side injunctions are regarded as an interference with the effective conduct of a strike. They are granted all too readily on hearsay evidence by courts whose background often makes them unconsciously more sympathetic to the rights of property than to the rights of labour.

The Heart of the Problem

The real difficulty is that the law does not recognize any right of property in an employee in his job. During a strike an employer may place a stranger in the employee's job. Even when the strike is over, the striker has no recourse. In this case he is the one that may have suffered irreparable injury. But the courts will not, and indeed cannot help him.

Mass picketing is therefore regarded as perfectly right by labour and the normal weapon to bring a strike to a successful conclusion. On the other hand, nearly all mass picketing under the present law is illegal. The result is that normally law-abiding people defy the law.

What is the solution?

On the one side some people demand that the law as it is be vigorously enforced. On the other side labour demands the abolition of injunctions in labour disputes. Some compromise is the more likely solution.

The right to obtain injunctions in labour disputes has been severely restricted in the United States. Similar restrictions could be imported into the law in Canada.

But a more radical solution is to recognize a new form of property—the right of an employee engaged in a legal strike to retain his job. This would make mass picketing unnecessary and obsolete.

I suggest that the right to a job is a right deserving recognition and protection of the law as of other forms of the right to property. That it might give more strength in bargaining with trade unions is not, I think, cause for alarm.

We have moved into the first stage of industrial democracy in Canada through the institution of collective bargaining. We have a long way to go to the second phase of industrial democracy when labour is admitted as a full partner in the process of economic planning.

TIME LOST IN STRIKES DOUBLES

(Financial Times of Canada, March 6, 1967)

Nearly twice as many man-days were lost in strikes and lockouts last year as were lost in 1965. Figures detailing labour strife during 1966 were released last week by the federal Department of Labour.

Of the 629 strikes last year 42, or 6.7%, occurred in industries under federal jurisdiction. These strikes accounted for 27.8% of all the man-days lost.

Strikes and lockouts in 1966 cost the economy 5,048,250 man-days, or .33% of the total estimated time worked by non-agricultural workers. By comparison, in 1965 only .17% of all non-agricultural working time available was lost in strikes.

Ontario led the country with 299 strikes but Quebec's labour troubles took the greatest toll in the number of man-days lost.

Here is the detailed account:

| | Strikes | Man-days Lost |
|----------------------------|---------|------------------|
| Federal jurisdiction | 42 | 1,401,290 |
| Newfoundland | 10 | 22,260 |
| Prince Edward Island | 3 | 11,960 |
| Nova Scotia | 34 | 53,770 |
| New Brunswick | 21 | 19,070 |
| Quebec | 140 | 1,834,480 |
| Ontario | 299 | 1,356,480 |
| Manitoba | 13 | 41,000 |
| Saskatchewan | 12 | 20,930 |
| Alberta | 16 | 46,780 |
| British Columbia | 39 | 240,230 |
| Total | 629 | 5,048,250 |

2. Bill of Rights for Strikers

(Extract from article by John Osler, Q.C., in Canadian Labour, November, 1966)

These are the suggestions which, if you agree with them, could be presented as a draft bill to the various legislative authorities:

1. It is the right of every worker who has gone on strike in the manner sanctioned by the appropriate Canadian or provincial law to have his job protected until the conclusion of the strike.
2. It is the right of every worker to strike, to picket in support of such strike and to boycott employers handling struck goods.
3. None of the above activities shall be enjoined by any court.

4. No injunction may be granted by any court in connection with a labour dispute except after a hearing of testimony of witnesses in open court on notice to those it is proposed to enjoin, with an opportunity for cross-examination and an opportunity to adduce their own evidence.

5. No injunction in connection with a labour dispute may issue except after specific findings of every fact that is legally required to support such injunction and any injunction may only prohibit.

(a) specific acts requested in the notice of motion for such injunction and

(b) the commission of such acts by particular persons or organizations named in the injunction.

6. All injunctions issued in connection with a labour dispute shall be appealable as of right and such appeals shall be expedited by the court to which the appeal is made.

Such a programme can, in my view, yield results in all the several provinces and, if successful, the resulting legislation and the practice that will follow should virtually eliminate the unfair handicap under which organized labour is now struggling. The right of the community to insist on order will be preserved. At the same time a new charter enshrining the right to strike and to support such strike with all reasonable measures will be written.

F. United Church on Divorce

(Excerpts from the Brief presented on November 22, 1966 to the Special Joint Committee of the Senate and the House of Commons on Divorce, Ottawa)

Reasons Why The United Church of Canada Presents This Brief

The question may well be asked: Why does The United Church of Canada present a submission on divorce reform to this Parliamentary Committee?

If the Church believes that marriage should be a life-long union, as the United Church does, how can it speak in favour of divorce?

The United Church presents a Brief on divorce for the following reasons:

(1) We believe that the Christian Church has a duty to instruct its members in the Christian ethic pertaining to marriage, and through its worship and fellowship to assist them in living up to this ethic. But the Church must also recognize that Christian partners fail in marriage, and after seeking divine and human aid, conclude that they should petition for separation or divorce which will provide release from what seems to them, and to many others in our society, an intolerable situation.

(2) We believe, also, that the Christian Church has a responsibility to see that compassion and justice are shown to all persons in society. Some homes in our society are a "living hell" for husband, wife and children. If the granting of a divorce would relieve this situation and lead to a better arrangement for all concerned, we believe that the Christian Church should not oppose but rather support such action.

(3) We do not believe that the Church should legislate for persons who are outside her membership. Since the Christian Church has, in the past, been influential in securing strict legislation regulating divorce, we believe that the Church while upholding its views on monogamy before its own members and society, should offer to consider reasonable grounds for divorce not only for those of its own members whose marriages have broken down but also for those citizens in our secular, pluralistic society who do not accept the Christian point of view.

The Concept of "Marriage Breakdown" as the Basis for Divorce in Canada

At its Annual Meeting in February, 1966, the Board of Evangelism and Social Service of The United Church of Canada considered the advantages of granting divorce on the basis of "marriage breakdown". In the summer of 1966 the Archbishop of Canterbury's Committee set up to study the divorce law of England issued its report "Putting Asunder", with the strong recommendation that "marriage breakdown" be the sole basis for granting divorces in England. We find ourselves in agreement with the Committee's argument:

We were persuaded that a divorce law founded on the doctrine of breakdown would not only accord better with social realities than the present law does, but would have the merit of showing up divorce for what it is—not a reward for marital virtue on the one side, and a penalty for marital delinquency on the other; but a defeat for both, a failure of the marital "two-in-one ship", in which both its members, however unequal their responsibility, are inevitably involved together. So we arrived at our primary and fundamental recommendation: that the doctrine of the breakdown of marriage should be comprehensively substituted for the doctrine of matrimonial offence, as the basis of all divorce.¹

We would like to emphasize three of the significant points which the Archbishop's Committee makes in its report.

(1) "Marriage Breakdown" is a triable issue. Actions and conduct which under the present law constitute matrimonial offences would still be available as evidence for breakdown, even though no longer in themselves grounds for a decree. Other facts now treated as irrelevant could also be taken into account. But procedures would have to be changed. "The court could not be expected to reach true conclusions about the state of matrimonial relationships unless the existing accusatorial procedure were abandoned and something like procedure by inquest substituted for it."¹

(2) The question was considered: "Would it be fair for a marriage to be dissolved against the will of an unoffending spouse?" The conclusion was that it might not be fair but that it was almost inevitable. Of course, the court could and would in some cases refuse a divorce in the public interest but in most cases it would release partners if they were no longer living together. "To demand that a divorce law shall let no one be hurt is to ask the impossible. The law and the courts are faced with trying to uphold distributive justice in situations which, by their very nature, exclude wholly just situations. If then, as is widely held among responsible people today, the public interest requires as a general rule that

¹Quoted from p. 18 PUTTING ASUNDER, the printed report of the Archbishop's Committee, published by London S.P.C.K. 1966.

'empty' legal ties should be dissolved and that *de facto* unions and their issue should be legitimized, that has to put in the scales against the injury an unoffending respondent may suffer through the loss of married status."

(3) Another question dealt with in the report was: "How would maintenance and costs be assigned?" The Committee agreed that it was very important that after a decision had been made regarding the breakdown of the marriage, the court should then make a judgment regarding maintenance and costs, etc.

Conclusions and Recommendations

(1) WHEREAS successive General Councils of The United Church of Canada have declared the need of revision of the laws respecting divorce in Canada, and

(2) WHEREAS the Twentieth General Council affirmed that it is in harmony with the spirit of Jesus Christ and the teaching of the New Testament that we should hold in continual tension, both in the church and in the state, these two concerns:

- (i) To declare that marriage is intended to be the life-long and complete union of a husband and wife for their mutual partnership, for the procreation of children, and for the fulfillment of parental responsibility, and
- (ii) To acknowledge that in some marriages there is such grievous offence or abuse or neglect that the union is in fact destroyed, and

(3) WHEREAS we acknowledge that in spite of the best efforts that may be put forth to prepare persons adequately for marriage, and in spite of the best help that may be offered married couples in marital distress, some partners do fail to achieve or to maintain marriage as an enduring and fruitful union, and

(4) WHEREAS the "hardness of heart" which Jesus recognized as the reason for concession for divorce is expressed in ways other than in illicit sexual relations, and

(5) WHEREAS broken and dead marriages may become festering sores in our society and a threat to the sanctity of marriage, and

(6) WHEREAS social sciences have thrown new light on the causes of marriage failure, and the effect on children of serious friction between parents, and

(7) WHEREAS we believe there are many different factors that may contribute to marital failure, some of which may be remedied or offset by adequate counselling or other therapy even when reconciliation seems improbable, and

(8) WHEREAS the juvenile and family courts have demonstrated the success of calling to their aid the non-legal sciences, and the use of investigation diagnosis and treatment, and

9. WHEREAS the method of granting divorce by Resolution of the Senate is a misuse of its legislative function and, in addition, is inadequate in that it makes no provision for alimony or custody and welfare of children involved, and

10. WHEREAS the 22nd General Council of The United Church of Canada expressed the opinions that Canada's divorce laws need to be

reformed and not just liberalized, and that the concept of "marriage breakdown" is a more suitable basis for considering grounds of divorce than is the concept of "marital offence", and that three years' separation of the married parties is in general a suitable period from which to establish whether a marriage has in fact broken down permanently.

We recommend:

- (1) *That the Divorce laws of Canada be reformed,*
- (2) *That the concept of "marriage breakdown" be substituted for that of "marital offence", as the basis for granting divorce,*
- (3) *That new marital court procedures to deal with distress marriages be established, the primary concern of these procedures to be the preservation of marriage and family life, for the welfare of society and that these court procedures should provide:*
 - (i) *means whereby either consort could require the other to participate in conciliation procedure with a view to avoiding further legal proceedings.*
 - (ii) *that an attempt at conciliation be compulsory as a requisite to the obtaining of a separation or divorce.*
 - (iii) *that no divorce proceedings be initiated, except by special permission of the court, until three years of marriage have elapsed.*
 - (iv) *that, while conciliation or separation or divorce proceedings are in progress, the court shall have the power and the means to protect the interests and welfare of the children involved.*
 - (v) *that no decree of divorce become absolute until the court, by order, has declared that it is satisfied that proper arrangements have been made for the welfare of the children.*

(4) *That courts draw upon the skills of ministers, social workers, marriage counsellors, medical doctors, and others trained in the social sciences in addition to lawyers and other court officials currently employed in attempting to effect conciliation.*

(These conclusions and recommendations are based upon the actions taken by the Twentieth and Twenty-second General Councils of The United Church of Canada, meeting in 1962 and 1966, respectively.)

G. The Sweepstakes Racket

(Reprinted from "The United Churchman" of January 11, 1967)

Three times each year, millions of people in 146 countries succumb to the lure of the Irish hospital sweepstakes. A ticket costs only \$3, the possible prize money is \$140,000. And in any case, so many people who would never dream of getting involved in any more conventional form of gambling, comfortably reassure themselves, it's all for charity.

Is it? An article in the November issue of *Fortune* explains that the Irish sweepstakes are indeed a good thing—for the owners. For the corporation that runs the sweepstakes—the Hospitals' Trust Ltd.—is a private company run for profit.

The profits that the corporation has made (for itself, that is, not for the Irish hospitals) in the 36 years since the lottery was organized are

awesome. Since its books are not subject to public audit, precise figures are unobtainable. But an estimate (probably conservative) sets the company's gross from the lottery at \$1.2 billion. Some of this has indeed gone to help Irish hospitals but, again, the exact amount is in dispute. Company executives claim the hospitals have received some \$200 million, the Irish government sets the figure at around \$140 million. Whichever it is, the hospitals' yield amounts to a small percentage.

Owners' Wealthy

The sweepstakes' owners have done rather better. The three founders of the sweeps—an Irish Republican Army espionage chief, a bookie, and a footloose Welshman whose employers on three continents ranged from Chrysler in Chicago to the British army—became extremely wealthy men. The investments they, and the handful of original stockholders, have made with lottery profits have built industrial enterprises of considerable significance in the Irish economy.

These giant private profits are made possible by the extremely generous legislation under which the lottery operates. Thanks largely to the political influence of the former IRA spy chief, the Hospitals' Trust, although an entirely privately sponsored operation, was set up in style by act of Parliament.

Expenses

In any one draw, half the net proceeds is always set aside for prizes. But, under the law, the corporation is entitled to use up to 23 per cent for "expenses" (this compares with 1.7 per cent permitted for expenses by the official Puerto Rican lottery). In addition, the company can take seven per cent for promotion and 2½ per cent as a management fee. A further unspecified amount goes to "commissions, prizes or other remuneration given in relation to the sale of tickets."

It is the necessity for this last provision that is most interesting to potential ticket buyers in other countries. For although the sweeps are entirely legal in Ireland, they are illegal everywhere else. And since the all-important marketing end of the operation is illicit, it has to be operated with stealth and secrecy and therefore involves, in ordinary language, a large number of pay-offs.

Smuggling Involved

From the start the Hospitals' Trust was superbly geared for the smuggling operations necessary to peddle the sweeps' tickets outside Ireland. Joseph McGrath, the ex-IRA man who was one of the founders, was one of the few men who knew the members' names and organizational methods of the IRA. When his inspiration for a national lottery got official sanction he simply adopted the whole IRA smuggling apparatus—code books, agents, couriers, front occupations, tax and customs evasion techniques, and all. The IRA's worldwide network, which had been smuggling arms and money to the Irish revolutionaries, became the nucleus of the smuggling operations of the Irish sweepstakes.

The vending operation of the Irish sweepstakes is pure James Bond. (For example, the company's agent in Montreal is known simply as Agent 4268; its man in New York has a "cover" as an executive for an importing company.) All agents communicate with Dublin by an elaborate code

system, tickets are smuggled through customs, then distributed by an underground network. The counterfoils of the sold tickets go back to Dublin by the same complicated and devious route.

In the U.S. alone, an estimated \$30 million is wagered each year on the sweepstakes. The best efforts of the FBI, the justice department, the customs bureau, the post office department, and local police have failed to make an appreciable dent in the Hospitals' Trust's superlative smuggling apparatus. Necessarily, however, the ever-present danger of arrest for the sweeps' thousands of foreign agents involves very substantial expenditures "in relation to the sale of tickets", as the legislation so coyly puts it.

PARI-MUTUEL BETTING ON RACES FOR RUNNING HORSES

(Department of Agriculture, Ottawa, Ontario)

During the 1966 racing season, the seventeen race tracks operating under the supervision of the Federal Department of Agriculture, handled a new record of \$184,682,860.00 through their pari-mutuels. This represents an increase of \$14,756,525.00 over the previous record of \$169,926,335.00 established in 1965.

During the 527 days of racing, wagering was conducted on 4,136 races, an increase of 118 races over the previous high of 4,018 held during the 505 days of racing conducted in 1965.

Of the \$184,682,860.00 wagered this year, the racing associations retained \$17,749,965.52 as their legal percentages, the Provincial Governments collected \$13,110,064.40 in pari-mutuel taxes.

From the \$17,749,965.52 retained by the racing associations, the associations paid \$8,603,845.00 in purse money to the owners of the winning horses. The gross prize money includes stake and/or entry fees.

The largest individual daily handle of 1966 was recorded at Woodbine Race Course on June 25th, the Queen's Plate Day, however this was \$133,232.00 below the Canadian record of \$1,398,342.00 set on the same day last year. The smallest amount wagered for any one day was \$678.00 at Williams Lake on May 23rd, 1966.

Deception

One Canadian police officer, Lieutenant Stephen Olynyk of the Montreal Social Security Squad, is convinced that the supervision of ticket sales is so loose that it invites fraud, theft, and large-scale public deception. For one thing, most ticket buyers believe that their \$3 goes to Dublin. In fact a major percentage of the money goes to pay salaries, commissions, transportation charges, and possibly bribes. Lieut. Olynyk estimates that the chief distributor in Canada gets a commission of 16 $\frac{2}{3}$ per cent on each book of 24 tickets and that a similar percentage goes to both the sub-distributor and the actual seller of the tickets. Worst of all for the trusting sweepstakes buyer is not the fact that only about 35 cents of his \$3 "charitable contribution" will actually go to charity. It is the distinct possibility that he may be outrightly cheated, that the ticket he has bought is counterfeit or that his counterfoil may never arrive in Dublin. Counterfeiters of sweepstakes tickets have long operated very successfully in the U.S. And,

even if the ticket is authentic, and it is duly mailed or otherwise sent on its surreptitious way back to Dublin, the hazards (especially from sharp-eyed postal inspectors) along an international smuggling route are many.

Winners

Enough of them do get back, of course, to make a handful of winners richer each year and to make a handful of Irish shareholders much, much richer each year.

What the Hospitals' Trust's gross proceeds were last year is not known, of course, but the figure must have been tremendous, for the declared net proceeds—that is, after all prizes, expenses, pay-offs and what not—were \$43 million. It is interesting to note that, of this, the Irish hospitals got \$7.8 million.

—E. N. S.

H. Objectives of Alcohol Education in Schools

(As listed in "The Meaning of Beverage Alcohol—A Guide for Alcohol Education in Manitoba," published by the Manitoba Alcohol Education Service, August, 1966)

1. To introduce students to sources of scientifically valid information about beverage alcohol and related issues.
2. To get students thinking about differences of views on beverage alcohol based (a) on benefits people seek and find in drinking, and (b) on harm people associate with drinking.
3. To help students to understand (a) the effects of amounts of beverage alcohol on the body and particularly the mind, and (b) what this does to and for feelings, self-awareness, self-control, skilled performance and social behaviour.
4. To help students (a) to see the importance of motives in the use and non-use of beverage alcohol, and (b) to develop motives based on valid information and on acceptance of self as a person of integrity who relates happily to others, honours values and spiritual faith, and holds to a long-term purpose in life.
5. To challenge youth to appreciate why restrictions are placed on youth through liquor laws which set a legal drinking age.
6. To encourage students (a) to examine the part played by beverage alcohol in today's traffic accidents, and (b) to consider what they can do to improve the situation.
7. To hold students accountable for their views and practices concerning beverage alcohol and related issues.
8. To acquaint students with the views of authorities that (a) alcoholism is an illness both treatable and preventable, and (b) it is not conducive to the prevention of alcoholism to pressure people to drink and to be lax or indifferent to drunkenness.
9. To support students in their desire to grow up into responsible and mature adults able to control beverage alcohol rather than to be controlled by it.

I. Safe Driving

1. Only the Dead Give Evidence of Their Crime

(Reprint of an article by Scott Young in the Toronto Globe and Mail, March 21, 1967)

It's nothing new for people to have their mental processes insulted by an apparent lack of pattern in some court decisions, but how do you like these apples?

In one day last month in this area one drinking driver who had killed two people got six months in jail. Two luses who'd each had the equivalent of a mickey of whisky dancing and burping along in their blood hurting nothing except their livers were fined \$200 each. And one noted young fellow who had been drinking before involvement in an accident that bumped off three women was fined \$150—and, oh, yes, was given four months to pay.

You could look it up if you want to in the papers of Feb. 24. The first three cases we are going to take as read. They are in only as marks to measure against.

The fourth was the case of William David Leet, 20, of Oakville. He was found by Constable Tom Davies of Oakville at 12.35 a.m. last Nov. 13. The scene was one of those Ontario Gothic highways: the Lakeshore Road East, near the line between Oakville and Toronto Township; visually a gully between scraggly woods of bare black branches and evergreens. A bridge is there with 20 feet of paved road running over it. Three feet off the pavement on each side, a shoulder-high concrete and steel-pipe fence stretches the length of the bridge with a good solid abutment at each end to hit.

Who Was Counting?

On the evening of Nov. 12, a Saturday, Leet had hoisted a few, first at a home, then in the Halton Inn, then in the Murray House. Who was counting? Certainly not his friends who testified at the inquest later. Anyway, two witnesses driving the other way on the road said Leet's 1963 Ford just seemed to swerve suddenly into the abutment. When Constable Davies got there he found Leet partially out of the car, his feet under the steering wheel, unconscious, and with the smell of liquor on his breath (which is not an indictable offense).

Two of the women in the car were dead. The third died within 24 hours. Two were mothers of two children each (the ripples spread out through other lives).

Leet had had 10 previous convictions under the Highway Traffic Act, as well as two for drinking under age. His driver's license had been taken away. He had got another by lying about his previous driving record and putting a small down payment on an insurance policy. With the temporary insurance certificate thus obtained, he had applied for a license and it had been granted. When the insurance agent found out about Leet's record and said the premium would have to be much higher, Leet just decided to forget it. But he had kept the temporary certificate. The date had been defaced so that on cursory examination the insurance seemed to be in force—and there was no obligation for the insurance agent to inform the Transport Department otherwise.

How could he possibly get off so lightly? Very simply. The charges

against him were only for consuming liquor under-age and driving a car without insurance. Under our laws, his previous record could not be taken into account. The violent deaths of three women were no factor at all. There was no proof that Leet had drunk enough to be a menace and nothing police could do to produce evidence on that score.

ALCOHOLISM AND DRUG ADDICTION RESEARCH FOUNDATION

Fifteenth Annual Report, 1965

TABLE III

PERCENTAGE CONTRIBUTION OF EACH BEVERAGE TO THE APPARENT TOTAL ALCOHOL
CONSUMPTION AND TOTAL ALCOHOL CONSUMPTION PER CAPITA 1964

| Province | Beer | Wine | Spirits | Gals. of Alcohol per Cap. Aged 15 years and Older |
|----------|------|------|---------|---|
| Nfld. | 67% | 4% | 29% | 1.01 |
| P.E.I. | 41 | 9 | 50 | 1.09 |
| N.S. | 52 | 10 | 38 | 1.27 |
| N.B. | 51 | 13 | 36 | 1.11 |
| Que. | 68 | 7 | 25 | 1.63 |
| Ont. | 58 | 7 | 35 | 1.92 |
| Man. | 63 | 7 | 30 | 1.68 |
| Sask. | 61 | 9 | 30 | 1.49 |
| Alta. | 60 | 7 | 33 | 1.67 |
| B.C. | 54 | 9 | 37 | 1.85 |
| Canada | 61% | 7% | 32% | 1.70% |

No Blood Test

If Leet had been found dead in the wreck, the law could have done a blood-alcohol test as a matter of course. Even if he had been conscious when found, he could have been asked if he would agree to a test for alcohol.

As it was, the cops couldn't test him for alcohol and the Highway Traffic Act's provision that charges under the act must be made within 21 days guarded all other loopholes. He was so badly hurt that an inquest could not be convened and full evidence heard until Dec. 7, beyond the last date for charges.

Peter K. McWilliams is Crown Attorney of Halton County. He thinks the Leet case is a particularly eloquent argument for changing some rules. One would be to allow compulsory blood, breath or urine tests of drivers suspected of being impaired. "Where others, possibly through the fault of the driver, have given their lives or limbs, it has always seemed to me a small thing to ask from a surviving driver," he said. He also thinks that auto insurers should be required to notify the Transport Department when a policy lapses through non-payment — as insurers already are required to do when they cancel a policy for other reasons. The 21-day limit for laying charges under the Highway Traffic Act he feels is not realistic. In this case, it was a laugh. Whatever had come out at the inquest, it would have been too late to lay charges under that act.

Around Oakville, the controversy over Leet's easy let-off rages on. This is merely to point out that no blame should be attached to the police or the court, whose only weapon is the law. But it also seems to me to indicate that in a fatal accident at least, the law should have the right to learn, by compulsory tests if necessary, how much a part alcohol might have played. The victims would be just as dead, but such knowledge might protect the public against having such drivers let loose on the roads again. This is beginning to be an obsession with Crown Attorney McWilliams. But then he knows some things that we don't—for instance, that of 10 drivers killed in his county last year, some of whom took others with them to oblivion, six had been drinking to the extent that they were seriously impaired, or outright drunk. He knows because they could be tested, being dead.

2. *War on the Highway — Should the Church Care?*

F. K. JANECEK, *Ottawa*

We would naturally not dream of passing a phony cheque or picking somebody's pocket. But have we ever violated a traffic safety regulation? Have we ever exceeded the speed limit? Have we ever driven home after a drink at a cocktail party? "But that is different", we say, "it may be wrong but is not really dishonest." But is it different? In both cases the law is violated. In the first case somebody would be robbed of some of his money; in the second case we robbed him of a portion of his personal safety, exposed him to personal danger. Our society has not matured enough in the matter of motorcar consciousness to regard violations of traffic safety laws as something that stains the character of the violator just as common stealing or robbery does.

But let us realize this: that each time we drive a little faster, each time we cut in or tailgate, each time we divert our attention, each time our patience runs out, we have robbed somebody of an apparently small portion of his safety.

In a single year there are almost 5,000 people killed on the highways of Canada and about 150,000 injured; of these 12 or 13 thousand are maimed or permanently disabled. Through the years their number must have added up to some 150 or 200 thousand.

It is a major war we are involved in: the Second World War cost Canada 6,000 fatalities per year, compared with the motorcar's 5,000. The carnage of the war lasted for six years; the carnage of the highway has no end.

Death, suffering, dishonesty . . .

In the name of God, is it not the duty of His Church to take up the challenge and to lead His people with reverence, faith and courage to the Christian way of handling the automobile?

The Driver

As we drive along a multi-lane speedway, we must be impressed by the smooth, regular and dependable flow of the sea of motorcars speeding in both directions, each in pursuit of its own individual purpose and destination. Each must be making split-second decisions based on split-second estimates of speed, distance and acceleration; each must be continually anticipating what the neighbouring cars will do.

One slip of judgment, one slip in attention, one flare-up of temper, one mistaken action—and there may be a sudden disruption of all the regularity of the majestic flow: screeching brakes, a hollow thud followed by a clatter of glass, screams of the injured, broken bones and mangled bodies.

It is only the cars we see and we refer to them in a humanized way: "This red Buick wants to overtake us" or "That blue Volkswagen sure has a nerve"—crediting them with having intentions (usually hostile) and emotions just as living creatures would have.

In fact they are car-man units consisting of the driver, who accounts for the will, emotions and initiative, and the mechanical automobile proper, which extends the driver's power, speed, status and ego, and furthermore provides him with protection against the outer world and against direct public view.

We, as Christians, are of necessity concerned with the influence of the car on the individual, on the shaping of his character, and on his spiritual growth.

The young man—or woman—who is for the first time in command of a motorcar is suddenly experiencing tremendous power: "Man! I have three hundred horses under my toe." This power will compensate for many real or imaginary shortcomings that are bothering his conscience. The car gives him speed that fascinates him. It gives him status among his friends. It gives him a sense of security, a measure of protection against the world, and a measure of anonymity.

But it is not only the impetuosity of youth and the excitement of adolescence that cause the difficulty of adaptation to this basically foreign medium, the motorcar. We know that a man changes the moment he seats himself behind the wheel. In a supermarket he will courteously open the door for you, but a few moments later, when he does not look into your eyes but looks only at an inanimate car, and feels anonymous, he may squeeze you out of a traffic lane.

The 19 to 25 age group has the worst driving record with accidents and fatalities almost double that for any other five-year age group.

This record can be significantly reduced of course by proper education. A limited number of high schools (only about 10 per cent) offer a driving course as an extracurricular subject. The course lasts through one school-year in which "attitude" is developed by comparing driving to sport with its fair play as well as lessons given in practical driving. These courses met with surprising results: its graduates commit 80 per cent fewer violations and are involved in 50 per cent fewer accidents.

The present licencing system does not consider the character, self-discipline and maturity of the prospective driver. It does not require high school driver education. It does not require evidence of good character (as they propose to require in Saskatchewan). A driving licence can be obtained—almost as a matter of right—by every resident over a certain age. He can be an alcoholic, have a criminal record, be mentally unstable or physically unfit to drive safely. All that the regulations require is to pay the fee, pass a simple test in driving skill and in knowledge of the traffic rules; those who wear glasses while driving must produce an eye doctor's certificate.

Once a licence has been issued, it can be withdrawn practically only by a court judgment. This happens usually as a part of a penalty for some traffic violation and is, of course, subject to normal legal proceedings.

For instance, the breathalyzer test cannot be enforced and could be used only as corroborative evidence if the accused consented to take it; refusal to take it does not compromise his cause.

Licensing Boards

Ideally, there should be set up an independent authority, a Licensing Board, vested with the power and responsibility to issue and withdraw driving licences. On the theory that a potentially dangerous driver commits traffic violations because of immaturity, emotional tensions or ignorance, the Board would not seek punishment but rehabilitation through re-education and treatment. The Board would set up and operate, possibly with help from the Departments of Health and Education, a network of "Drivers' Clinics", where the deficient driver would have to take a suitable course of treatment; a specialized staff with the assistance of a psychiatrist would guide, train and treat him until he was considered ready to resume driving with reasonable safety.

The licence should be granted only to applicants who had passed the high school driving course, taken a medical examination and were recommended by their principal. The handing over of a newly granted licence would be performed in a ceremony at the Court, where the applicant would take the "Driver's Oath" before the judge and would renounce the right to refuse the breathalyzer when requested by a traffic officer. The ceremony could be similar to that taking place when citizenship is granted.

Driving without a licence should be made a criminal offence under the Federal law with minimum sentences in prison, for instance 90 days for the first offence, 2 years for the second. The driver's licence should carry a photograph for easier identification; at present anybody who finds or steals a licence can be misusing it for a long time undetected. This law has actually been in force in all European countries.

Compulsory Breathalyzer Tests

Alcohol is a contributory factor in more than 50 per cent of fatal accidents. The "Guide to Traffic Safety" published by the Canadian Government Specification Board states that "the blood alcohol levels over 0.04 per cent by weight are definitely associated with increased accident involvement." The Canadian Bar Association submitted a brief recommending mandatory breathalyzer tests for suspect or accused drivers. Similarly the Parliamentary justice committee recommended the same test. Unfortunately both these bodies are further recommending that 0.08 per cent be the limiting blood alcohol level over which driving be either considered impaired or simply prohibited. Adoption of such legislation would obviously make drinking "associated with increased accident involvement" legal. This very important factor is, of course, under tremendous political pressure. There are, unfortunately, many callous and ignorant people who will take a couple of drinks before driving and their number is not excluding persons in high positions. *But it is the duty of the Christian community to try to persuade the legislative powers that laws must be enacted that would set the limit of blood alcohol at 0.04 per cent.* A similar law has been in force in Norway since 1926.

Psychological Causes Behind Motor Accidents

Consider the case of two cars speeding towards each other on an excellent, empty highway under good weather conditions. The two cars collide head-on at top speed. Why? Was it that the driver of one car was

drawn into the collision as some people are drawn to an abyss? Was it suicide? Was it dizziness induced by speed? We don't know; the witnesses are dead.

A recent study in England indicates that dangerous driving is often connected with the driver's anti-social character, which is normally suppressed but is released by the anonymity behind the steering wheel. The same study showed that a large proportion of the repeating offenders of traffic laws have an adverse police record.

We do not have clear-cut standards for psychological tests that would diagnose with reasonable certainty whether an applicant for a licence can be expected to be a safe or a dangerous driver.

We have not enough information on fatigue.

A rather novel idea is to make use of epidemiological methods in research on road accidents.

More research and investigation is necessary and the co-ordination of research has to be done. Recently an organization, the Traffic Injury Research Foundation, has been incorporated to study these problems, but it has not yet sufficient funds to cope with them on a scale commensurate with their importance.

Seat Belts

Seat belts, even the simpler lap belts now used in North America (the European upper torso-lap belt is far superior) afford an effective protection during an accident. They prevent the ejection of the occupant from the car (the leading cause of death) and they reduce the severity of the injury from second collision when the occupants are hurled against the interior of the car when it had stopped violently on hitting an obstacle (first collision). But research has shown that the vast majority of drivers or passengers do not use belts, even if they are provided in the car. Most do not use them because they are lazy and careless, others lack the courage to face the reality of a possible accident and a few fear being trapped if the car burst into flames. This danger is, however, very small.

It is not enough for us to accuse the authorities and the politicians of lack of leadership and especially of courage to introduce the necessary safety measures. We must desire these measures badly enough to apply them to ourselves. If we expect from our leaders the integrity necessary to resist the most powerful lobbies, if we expect them to risk some political disadvantages for the cause of safety on our roads—then we must support them with our own integrity. Are we—most of us are drivers—prepared to abide by the safety regulations? Are we prepared to keep within the speed limits? Are we prepared to drive courteously? Are we prepared to refuse the second drink at a party with "Sorry. I am driving"? Are we prepared?

If we are not so prepared, we must admit that either we agree with the present state of dishonest and murderous driving, or that we have not enough backbone to control ourselves.

The Motorcar

The primary purpose of motorcar design and manufacture is profit. Accordingly, the design is guided by the advice of market analysts, who determine which features are appealing to the taste of potential customers. Safety is not usually among the desired features; on the contrary, the public wants more power, more speed, more chromium-plated ornaments

that usually protrude and are dangerous. The customer also desires the lowest possible price.

It is obvious that there is no commercial motivation on the part of the manufacturers to provide safety-oriented cars and supply them with safety devices that customers either do not want or are indifferent to.

Safety Features

Legislation is necessary. An automobile Research Division should be established at the National Research Council with the task of carrying out the necessary research in the construction and maintenance on automobiles and to furnish data necessary for a Canadian Automobile Code, which would contain binding minimum standards for motorcars allowed on the public roads. The specification would be written in co-operation with the industry and all interested parties, following the methods of electrical, lumber and other codes.

It can be expected that the motorcar industry will not be too happy with the imposition of such standards, chiefly on emotional grounds, feeling that their freedom is restricted by "bureaucrats meddling with our design". But sober consideration will show that even to the industry such standards will be beneficial. With the increasing rate of accidents, insurance premiums will soon reach a level that will restrict the volume of sales.

The safety of cars has two aspects: first, *the safety from accidents happening*; and second, safety from injury when an accident does happen. Both aspects should be considered in their proper perspective. So far, they have been equally neglected by the auto industry and by the government, which after all bears the responsibility for the safety of its citizens.

Considering the first aspect, the safety from accidents, we think of such items as split brakes, reliable steering, reliable lights, warning lights, good visibility, manoeuvrability and stability and many others. We also think of undersized or inferior tires, of low-boiling brake fluids and faulty exhaust systems. We are worried about optional engines with extra power but no extra brakes.

The second aspect, *the safety from injury in an accident*, has lately (and deservedly) received much publicity, particularly since it has been realized that about one-half of fatal accidents take place at speeds less than 40 miles per hour. This does not mean that driving at higher speeds is safer but that most driving is done at low speeds. As extensive research by universities and other institutions has shown, it is possible at these lower speeds to reduce drastically serious and fatal injuries by introducing relatively inexpensive engineering improvements. The point is to apply them in face of the indifference of the public and the reluctance of the industry.

An Educational Programme

Apart from the introduction of mandatory minimum standards the Government has a further responsibility to educate the public in safety consciousness. The auto industry has neglected safety because the public did not care. The education should be carried on all communications media, but television is the most suitable. On television safe driving can be demonstrated, and the seriousness of highway accidents can be realistically shown.

It would appear, however, that for the time being the Government will not go beyond the recently published "Guides", probably for political reasons. There is another way to improve the safety of motorcars. The Dominion Bureau of Statistics could publish the percentage of registered motorcars involved in fatal accidents according to the type and make. This would bring about competition in safety into the motorcar manufacture, rather than Government involvement in mandatory specifications, so obnoxious to the industry. These statistics would also improve the inspection of the motorcar assembly, which is needed since thousands of cars have had to be recalled with faults in steering and brakes, faults that could have caused disaster if not caught in time.

Compulsory Car Check-ups

But it is not enough to ensure safe design and manufacture of motorcars if their maintenance is left unchecked. Here, fortunately, the remedy is simple and in Canada the stumbling block of indolence, inertia and official pussyfooting has been broken, first by the city of Vancouver, and this year by the Province of British Columbia. They have introduced compulsory semi-annual checks of motorcars. We must hope that the other provinces will wake up, match the example of British Columbians and introduce compulsory checks throughout Canada.

Call to Action

The moral aspect of the use of the automobile ought to be of deep concern to the Christian community and to the Church, which we expect to be the guardian of moral values in our society.

The epidemic frequency of highway accidents, with all the tragedy, suffering and loss of life they entail, must surely stir Christian conscience and compassion all the more when it is remembered that in addition to the annual five thousand fatalities that appear in the headlines there are some hundred and fifty or two hundred thousand living permanently disabled victims of motorcar accidents.

The Church has recognized the serious consequences of the misuse of alcohol and is trying to curb its unbridled ravages. The Church ought to adopt a similar attitude towards the misuse of the automobile. She will be betraying her trust and stewardship if she lets things slide any longer: this is a call to action.

The Church should speak up and condemn the misuse of the automobile. She should declare her commitment to contend with this modern scourge.

The Church should set up a standing committee to deal with the problem of the automobile and its impact on our society. This committee would work on research and study, education and communication, and would prepare briefs for submission to the respective Governments, other Churches and relevant public bodies.

Research and study would include re-evaluation of available information in terms of Christian values, and verification of such information where bias is suspected.

Education and communication should aim at alerting the public to the automobile problem in the light of the Christian ethic. The moral aspect should be stressed: it must be demonstrated that violation of safety laws is just as dishonest and dishonourable as violation of laws protecting property; that crossing a double line, tailgating or speeding is in fact

robbing our neighbour on the road of a portion of his safety, tantamount to common stealing.

To have this broadened concept of honesty generally accepted is not an easy task: it is nothing less than asking people to reinterpret their own notions of honesty, which have been reinforced by habit and tradition. Fortunately, in a Christian community such difficulties in conscience can be resolved in prayer. In prayer we can find enlightenment; in prayer we can find the strength to adapt our thinking and feeling.

Education should be directed to all congregations and to all groups and sections within each congregation.

The minister should be supplied with background information of facts pertaining to the automobile, its accidents and their aftermath, and encouraged to use every opportunity to make the congregation aware of the link between highway accidents and the moral maturity of the driver. He should remember these things when leading his congregation in prayer.

The Church School can play a significant part in presenting to the pupils the broadened concept of honesty, comprising the observance of safety laws.

The young people should be encouraged to organize an automobile and motorcycle group.

Women of the Church should be reminded of their role in teaching their children broadened honesty and regard for safety right from the crib.

Men of the Church should remember that each movement they make in the car will be copied by their sons, especially, if it is a movement betraying disregard to safety. They are the living example of driving attitude to their children.

The Church should, of course, exercise her influence outside: with the Governments, with the press, radio and television. This influence could be enhanced if the major Churches were to combine—in a truly ecumenical spirit—in the effort to reduce the tragedy of the highway.

There is no doubt that the Church will, sooner or later, recognize her sacred duty to take an active part in curbing the misuse of the motor-car. But why wait? The blood of victims which is being spilt at this very moment on our highways is crying out to our conscience.

TRAFFIC DEATHS IN CANADA UP FROM 1965

OTTAWA (CP) March 8, 1967—Traffic accidents on streets and highways killed 5,258 Canadians in 1966—about one a day more than in 1965.

An official province-by-province count reported yesterday by the Dominion Bureau of Statistics showed that the 1966 toll was 7.3 per cent higher than the 1965 list of 4,902 dead.

About one-third of the fatalities occurred in Quebec.

Provincial totals in 1966 followed by 1965 figures: Newfoundland 93 (72); P.E.I. 33 (25); Nova Scotia 234 (209); New Brunswick 230 (204); Quebec 1,727 (1,541); Ontario 1,596 (1,611); Manitoba 206 (178); Saskatchewan 279 (233); Alberta 334 (331); British Columbia 520 (500); Yukon and Northwest Territories 6 (8).

REPORTS OF COMMISSIONS AND COMMITTEES

1. *The Committee on Christian Faith*

The Committee on Christian Faith presented its report on "The Eldership" to the 22nd General Council at Waterloo, September, 1966. The Very Rev. E. M. Howse criticized the report on the basis that it did not encourage the appointment of elders for life nor did it recommend the Ordination of Elders. General Council referred the entire report back to the Committee "with instructions to circulate it to the Conferences, Presbyteries and to local sessions for consideration, discussion, study and report, with the indication that the recommendations have not been approved by General Council but are for discussion."

Preliminary reports from Presbyteries, Sessions and individuals indicate overwhelming support of all the recommendations, with, of course, some hesitation and reservation about Recommendation Number 10 regarding eliminating the division between the Session and Committee of Stewards. The Committee will take all reactions into account in the revision of this report to the next General Council.

The Sub-Executive of General Council has requested the Committee on Christian Faith:

1. To examine the status and authority of the classical Creeds in The United Church of Canada today.
2. Collect and examine representative modern statements of faith.
3. Attempt to formulate—a modern credal statement suitable for use in the liturgy, with special reference to a new order for the administration of the Sacrament of Holy Baptism.

The carrying out of this assignment, together with the revision of The Eldership document, will occupy the Committee until the next General Council.

The Committee, from time to time, acts upon requests from other bodies in the Church, for example, the Committee on Church Worship. During recent months we have passed a theological opinion on the new Baptismal Service and the new service of Marriage.

PROFESSOR D. M. MATHERS,
Chairman.

REV. J. R. HORD,
Secretary.

2. *The Committee on the Church and International Affairs*

During days when the war in Vietnam is escalating, frustrations of Africans over white racist governments are mounting and the gap between rich and poor nations is growing ever wider, the church's Committee on International Affairs is an important and strategic one as it seeks to give some guidance to church members on these major issues which affect the human race.

Our thanks goes to members of our Committee who did special work on Angola and Rhodesia reports and the significant resolutions submitted to the 22nd General Council at Waterloo, September, 1966, also to other advisers and writers such as Mr. Frederick Nossall of the Globe and Mail and Professor Cranford Pratt of the University of Toronto and an expert on Zambia, Rhodesia, etc.

6,500 of our committee's report to General Council, "The Church and World Society" have been printed. 75,000 of each of the small pamphlets on "Vietnam" and "Rhodesia and South Africa" have been distributed throughout the church.

The C. & I.A. Committee has been made a standing committee of General Council by action of the Executive and the membership is now being revised.

The C. & I.A. Committee is attached to the Board of Evangelism and Social Service for administrative purposes. Conference and Presbytery conveners are requested to bring matters pertaining to international affairs to the attention of these courts.

We are pleased that branch committees meet regularly in Edmonton, Saskatoon, and Ottawa; Montreal Presbytery is considering forming a branch committee.

The Committee is now struggling with the problem as to how it can be more closely linked with the educational program of the Pastoral Charge. We raise the question: "How many congregations have active C. & I.A. Committees? How many congregations are planning on forming such committees?"

The Executive of the Committee is Mr. Harry Coote Smith, Mrs. Ryrie Smith, Mr. Fred Hotson, Prof. W. S. McCullough, Prof. D. D. Evans, Very Rev. J. R. Mutchmor, Rev. Roy Webster, and Rev. J. R. Hord.

MR. HARRY COOTE SMITH,
Chairman.

REV. J. R. HORD,
Secretary.

3. Youth Committee on Christian Presence

(Formerly the Youth Evangelism Committee)

NANCY HANNUM, TORONTO

The Youth Evangelism Committee was first organized in January, 1966 at the request of the Board of Evangelism and Social Service and the Board of Christian Education to seek some means of a unified approach to the activities of young people. The Committee was to serve as a listening-post for the Boards in order to enable young people to carry out and finance their activities.

The first weekend meeting was spent in acquainting ourselves with each other and with each other's ideas about the purposes for the Committee. The membership of the Committee included a representative from both Boards as well as 11 individuals invited for their activities with and perceptions about young people or their own "youthful" activities in the church and in society.

The second meeting was held in conjunction with the "Summer Event" of Kairos at Camp Otoreke in the Laurentians, August 29th-September 2nd, 1966. We were invited by Kairos to meet during this

time and serve as resource people for the Event. At this gathering we realized one of the useful functions of the Committee which we nicknamed as a "zoo story"—this being that within the diversity of the Committee we presented and carried on amongst ourselves and with the Conference participants important dialogue about many of the theological concerns Kairos has; questions about the mutuality of "service", about freedom, creativity, about a theology relevant to technology and automation.

At Otoreke we held a joint consultation with the Kairos Executive about the relation between Kairos and the Youth Evangelism Committee.

(From the minutes) —"Kairos distributed a working paper stating that Kairos has been given responsibility for young adult work by the United Church, it is a movement, as well as an organization, and a *growing* movement. 'It is a political goal of Kairos to gain recognition that Kairos does, in fact, assume responsibility in the young adult field.' Another principle proposed was that 'Ministry by for and with young adults should be carried out by young adults.' Frustration was expressed by the Executive that Kairos did not have independent authority in the field of young adult work with more direct access to available funds within the Church. Kairos is severely hampered in its program, chiefly in outreach and service, through lack of funds."

Kairos requested the Youth Evangelism Committee to mandate its tasks in the young adult field to Kairos. Some priorities in the Kairos programme which require funds are:

(1) Field workers, Kairos members who would be willing to spend some time working with young adults in project development, involvement in local situations, etc., and who would be willing to work for a modest honorarium.

(2) Direct project assistance to creative new experiments.

(3) A consultation on service, involving Caravaners and other service groups.

(4) Ecumenical work.

(5) International affairs projects.

The Youth Evangelism Committee agreed to recommend to the Executive of the Board of Evangelism and Social Service that a financial grant be assigned to Kairos for assistance in the above stated projects, including Summer Caravans, on the understanding that:

(1) A budget be presented.

(2) Kairos match the contributions of the Board of E. and S.S. dollar-for-dollar.

(3) An evaluation be made of various projects and a report presented to the Board of Evangelism and Social Service and the Youth Evangelism Committee in order to assist it in its work of defining "youth and evangelism" and evaluating various methods of evangelism.

It was pointed out that Kairos was only one constituency which our Youth Evangelism Committee had been asked to consider with a view to clarifying the meaning and goals of evangelism.

At the last meeting held March 10–12 we continued our attempts to define both "youth" and "evangelism". In the light of these discussions we agreed to change the name of the Committee to reflect our concern that "evangelism should no longer be regarded as the church going forth imperialistically to convert a hostile world but rather as the church, being

one grouping in the world seeking unification of persons and groups." The Committee has now requested a name change to "The Youth Committee on Christian Presence".

Proposal to Establish a Company of Young Churchmen

The Executive of the Division of Congregational Life & Work referred a suggestion to the Youth Evangelism Committee regarding the possibility of recruiting and training young adults who might be teamed with local leadership in the ministry of the Church in outlying areas of our country. After a general discussion of the subject, a Sub-Committee drew up the following reaction to this proposal for submission to the Division of Congregational Life & Work.

"This Committee agrees with the Executive of the Division that many Church young people desire to engage in community service but in the light of the 'Church in World' movement and the establishment of the Company of Young Canadians we do not believe that the Church should set up an organization such as a Company of Young Churchmen which would tend to keep our young people within the context of the institutional Church and compete with the Company of Young Canadians.

This Committee expresses its enthusiastic support of the aims of the Young Canadians as they seek to identify the economic and social needs of the community and work with the people in understanding and meeting those needs. We recommend that the Division of Congregational Life & Work inform the Church of the work of the Company of Young Canadians, encouraging congregations to co-operate with the C.Y.C. in community projects and also to encourage Church young people to become volunteers.

We strongly believe that through involvement with the life and decisions of our society, Christians and the Churches and institutions will discover new life and will see the whole context for Christian community.

This Committee further disapproves the establishment of a Company of Young Churchmen since it tends to set up a dichotomy between the sacred and secular to the deprivation of both the Church and community organizations such as the C.Y.C.

We believe that the C.Y.C. now provides a flexible structure for youth to engage in community change and that its strength lies in its internal democracy which we highly commend. If the situation ever arises when the freedom of the Company is threatened by government or other outside forces we believe that the Church should stand with the Company in opposing such interference.

We fully endorse the principle of the use of public funds in such projects of social change as C.Y.C. but believe that government interference in the democratic control by the participants of these projects would defeat their purpose.

Because this Committee has expressed disagreement with any implied dichotomy between the sacred and the secular we believe that the Church should provide an opportunity for meeting the urgent need of theological reflection upon engagement in community service."

The committee then discussed the relation of the Church to community projects and drew up the following.

A Proposal for a Theological Catalyst in Service Training Projects in Canada

The Setting:

In this age of rapid social change there is to be noted the growing emphasis upon community organization. Community organization is simply participating with people and their neighbourhood institutions in the process of self-determination and significant social change. This movement is meant to help people become agents of change and not just victims of it. As such, community organization is of direct relevance to Christian mission.

We are to be reminded of that biblical emphasis which says that the whole of creation is meant for salvation. In this present fragmented society, the church needs this reminder, that we are 'saved or damned' together. A church which neglects its mission to the world, is not only unfaithful in its calling as the people of God, but in fact ceases to participate in the life and ministry of Jesus Christ in the world. To participate in this ministry means today to be concerned for the redistribution of political, economic, and social power. This is to be based on the dignity of the individual and his right to participate fully in the process that affects his life and the life of his community.

The trend in the present technological revolution is to make man potentially free to choose a more fulfilling life. And yet the same technology is being used to manipulate him into being a pawn. The results of this process are on the one hand to hold up a promising future, but on the other hand to actually separate him from the decision-making arenas that determine his life. Fortunately, there are instruments in our society, at present embryonic and of varying degrees of competence, which are attempting to counteract these depersonalizing processes. We refer to the developments championing the community organization movement in our land.

The Need:

We agree that community organizations basically are attempting to bring about the dignity of man. They are doing battle with such things as exploiting individuals and/or corporations and lethargic political bureaucracies in both urban and rural settings. Their mode of operation is through an analysis of power control.

Nevertheless, community organizations can fall into the trap to which all of us are prone. Our love of pride and power can turn every social movement into a self-righteous cause that assumes perfection is possible. We thereby lose the ability of radical judgment on our cause. There is need, therefore, for agents of identity and criticism who do not form their horizons from the context and strivings of the movement itself. For the sake of terminology we suggest that such an agent might be called a 'theological catalyst', whose function would be that of identity and striving in the context of community organization developments in Canada, and whose theological orientation would be such as to offer valid criticism of its growth stemming from the Christian horizon.

Terms of Reference:

A. The Youth Committee on Christian Presence recommends, therefore, the setting up of a pilot project for a theological catalyst in service training projects in Canada. Such projects are to be included where

somewhere in their undertakings there is recognized community organizations. The main terms of reference for this pilot project would be in the following areas:

- (1)—engagement with community organization movements, especially at the level of organizers;
- (2)—identification of need for a 'theological catalyst' within the spectrum of community organization work;
- (3)—encouragement to youth for involvement in community organization;
- (4)—informing the church at large about community organization.

B. Such a pilot project would best get underway by the appointing of an individual on a yearly basis with the following concerns and facilities:

- (a) a working knowledge of community organization procedures;
- (b) awareness of present mission theology which stresses that Christ himself is present in the movement of society, thereby releasing us from imperialistic and propagandizing approaches to evangelism;
- (c) awareness that every good cause has messianic tendencies which have to be exercised;
- (d) who will strive to take a servant posture in assisting concerns in service projects (e.g. Company of Young Canadians, Student Christian Movement, Student Union for Peace Action, etc. . . .)
- (e) whose personality is able to relate with a natural empathy and flexibility in these concerns.

C. Such a person to be given the following mandate and support:

- (a) freedom from administration responsibilities within the organizations he will operate and serve;
- (b) a committee whose function would be to meet with the person on a regular basis, and whose role would be both supportive and critical of the growth of the project.

The Urgency:

The Youth Committee on Christian Presence recommends obtaining the services of such an individual by May 1, 1967, and stands ready to make specific recommendations to the division, both for the individual proposed as well as the supportive committee.

4. The Joint Committee on Evangelism in the Rural Church

The members of the Joint Committee on Evangelism in the Rural Church continue to be grateful for the cooperation and support of the sponsoring Boards as the Committee endeavours to provide leadership, encouragement and information for congregations and ministers serving in the rural areas. The Committee makes no claim to spectacular successes but there does appear to have been a steady though slow acceptance by rural people of the new situation in which the Church is called to make her witness. Changes in structure and program are just as essential in the

country as in the city if the Church is to remain a vital influence in twentieth century Society. We believe this is being realized increasingly by rural people and that the work of the Joint Committee has contributed to this changing climate of opinion and attitude.

We have been encouraged by the way in which rural church people have become involved in efforts to think their way through the problems of the Church and Society. Church people, clergy and lay, have played a significant role in the formation of Rural Development Councils in areas such as Prince Edward Island, Musquodoboit Valley and the Gaspé Peninsula. Interdenominational Institutes for rural church leaders have been organized in Truro, N.S. and Fredericton, N.B. Pine Hill Divinity School has arranged to provide a course on "Church and Community" beginning in the Fall of 1967. The Church in the rural community has been given a major place in the outline for the new course and a rural minister, Rev. L. M. Settle, engaged to provide a series of lectures and seminars. Perth Presbytery in the London Conference has been working since 1958 on the development of a master plan for the Presbytery and in 1966 gave approval with a view to implementation as such becomes possible. Middlesex Presbytery engaged the services of a professional planner and is in process of studying the report.

Belleville Presbytery in the Bay of Quinte Conference has just completed an exhaustive study of the entire Presbytery and is in the process of acting upon some quite significant recommendations regarding amalgamation, re-alignment and the effective use of leadership resources. The Toronto Conference Rural Life Committee is making plans for a major consultation on rural work in the Fall of 1967. Manitoba Conference Rural Life Committee has been taking advantage of courses of study and conferences at the Brandon Agricultural College. Saskatchewan Conference is planning a series of regional seminars in April of this year with a view to helping rural leaders to understand the significance of rapid industrialization. An inquiry has come in from the minister at Stettler regarding the need for a close study in the Red Deer Presbytery. The first Canadian Conference on "The Church in an Age of Increasing Leisure" was held at Banff in the Fall of 1966. More than 100 persons attended. Undoubtedly this is not a complete list of significant events but it is enough to indicate that important things are happening. There is a growing desire to relate our ministries to the needs and aspirations of people where they are.

While these things are encouraging there is also reason for serious concern. The continuing scarcity of recruits for the Ministry presents a major problem for those interested in the Church in the country. The country will be the area affected most by the lack of ministers. Therefore, we must continue to endeavour to make the best possible use of those available. The problem created by the shortage of ministers is made more serious by the restlessness and feeling of frustration shared by many now engaged in the work. The reasons for this condition are hard to isolate but that it exists is evident. A most important part of our responsibility is that of strengthening, supporting and encouraging those now engaged in the work. To this end we make two suggestions. There needs to be a clearer understanding of the minister's opportunity as pastor, preacher and counsellor and a greater willingness on the part of the Church to recognize and reward the service of those who remain with the task of the regular pastorate.

The activities of the Joint Committee during the past year include:—

(1) Support for the Interdenominational Institute for Rural Leaders at Truro, N.S. and Fredericton, N.B.

(2) Preparation of the Rural Life Bulletin and Order of Service for use on Rural Life Sunday in cooperation with the Missionary and Maintenance Department.

(3) Preparation of the pamphlet "The Challenge of Change to the Rural Church" published under the auspices of the Evangelism Resources Committee.

(4) Arranged for ministers to attend the Interdenominational School for Rural Leaders at Garrett and for the attendance of two persons at the Antigonish Summer School.

(5) Provide Presbytery and Conference Conveners with information regarding developments in the rural church.

We commend:

(1) The continued use of the Regional Seminar and Workshop as a means of providing information, encouragement and leadership for ministers and people in the rural areas.

(2) The distribution of the pamphlet "The Challenge of Change to the Rural Church".

REV. E. G. KNOWLES,
Chairman.

REV. H. M. BAILEY,
Secretary.

5. Committee on Communications

The Communications Committee continues to experiment in the use of the Mass Media for Evangelism. The Unchurched Editorials, commissioned by the Committee, are distributed to the daily and weekly press across Canada and in Bermuda. A mail survey showed that only ten per cent of those papers who received them have no use for them. The program calls for fifty-two editorials a year, with timely topics and a Christian emphasis.

Following the instruction of the Board of E. and S.S. which met early in 1966, the Committee arranged for a number of these editorials to be translated into French and made available to the French press in Canada. It also published three advertisements in *Le Magazin MacLean*.

The "ON THE SPOT" television production went to Timmins in the Fall of 1966 with Rev. Harold Burgess as the Man on the Spot and the Rev. Des. McCalmont of Berkeley Studio as producer. The excellent coverage of CFCL-TV and its satellite stations relayed the program into Western Quebec and in all directions through the north country. The program ran five nights, one half hour per night. Four telephone lines, one manned by a French-speaking operator, brought in more than a hundred queries a night. The Committee feels that the program might well be used in provinces other than Ontario, where it is underwritten with monies from the Mitchell Trust.

Coffee House, the play specially written to be used in Planning Fellowships, was re-written and produced for television, and was seen

right across Canada. Its somewhat controversial nature, for a Church-produced play, won it wide publicity and stirred much interest. Coffee House was also transferred to 16 mm. film and is available for local showings through Distribution Services.

Sing a Song of Easter, the Committee's 1965 TV Easter production, was offered to TV stations again in 1966 and was widely used. The Committee's decision not to produce an Easter TV program for 1967 came after much thought and discussion. Similarly, television spots concerned with countering the "God is Dead" controversy, were considered at great length but not used. A project in experimentation with radio "come to church" commercials has been undertaken.

The Committee are all deeply involved in considering—"The Message We Should Communicate"

During the year the Board of E. and S.S. appointed the Rev. James Campbell an additional member of the Committee, which is otherwise unchanged.

REV. R. H. N. DAVIDSON,
Chairman.

REV. H. N. BURGESS,
Secretary.

6. National Marriage Guidance Council

Projects completed in 1966

- Conducted a Workshop on Marriage and Family Counselling at Geneva Park, Lake Couchiching, with some 40 ministers attending.
- Developed and approved a Brief, on behalf of The United Church of Canada, to the Special Joint Committee of the Senate and House of Commons recommending changes in Canadian divorce laws. Six people from Calgary, Montreal and Toronto presented the Brief in Ottawa.
- Developed, and presented to the Parliamentary Committee on Health, a Brief advocating revision of Section 150 of the Criminal Code which forbids contraception education or clinical help.
- Approved financial grants to:
 - Calgary Institute of Pastoral Care and Counselling
 - Toronto Institute of Family Relations
 - Pastoral Counselling Service of Winnipeg Presbytery
 - Sponsored and arranged a Consultation in Winnipeg for those ministers involved in Special Counselling Services in Toronto, Winnipeg, Calgary and Vancouver.

The Council heard with interest the report of a four week Training Seminar on Marriage and Family Education and Counselling held last August in Trinidad for representatives of Caribbean Churches, under the sponsorship of The World Council of Churches and led by the Rev. Ed. Mullen of the Calgary Institute of Pastoral Care, and Dr. Fidler. The hope was expressed that similar training might be made available in Canada and we are glad to note that a two-week Seminar on Family Life Education is to be added to the two week Marriage Counselling Seminar sponsored

by the Calgary Institute at Banff next summer. Dr. and Mrs. David Mace and Dr. and Mrs. Frank Fidler will be leaders.

- Completed a listing of Marriage and Family Life Audio Visuals. This list will be published and circulated early in 1967.

Projects now being worked on

- Brochure for Brides and Grooms, with suggestions for the conduct of the wedding service.
- Pamphlet on Bride and Groom Schools.
- Recommendations for improvements in the method of issuing Marriage Licenses.
- Counselling Data Information Card.
- A Workshop on Marriage and Family Life Counselling to be held at Geneva Park, in June, 1967.
- Consultations with Maritime Conference re plans for a ministers' Workshop on counselling.
- Consultation with representatives of Vancouver Presbyteries re establishment of an Ecumenical Institute for Pastoral Studies.

In addition to above projects many reports on a variety of subjects were presented and discussed.

Many films and tapes were reviewed and some recommended for purchase.

Relationships with several organizations were maintained, including:

- The Commission on Marriage and Family of the National Council of the Churches of Christ in the U.S.A.
- The Vanier Institute of the Family.
- The International Union of Family Organizations.
- The National Council on Family Relations (U.S.A.)
- The National Marriage Guidance Council (Great Britain).

REV. BERNARD ENNALS,
Chairman.

REV. FRANK FIDLER,
Secretary.

7. Committee on Advertising and Ethics

The initiative and authority for the setting up of a Committee on Advertising and Ethics stems from an action of the General Council in the passing of the following resolution:

"That the General Council refer the question of Ethics and Advertising to the Board of Evangelism and Social Service to convene the study committee of representative Canadians, with direction to publicize the results to the whole church and to seek suitable and relevant legislative action by Federal and Provincial Governments. The committee is to report to the Twenty-Third General Council". (Record of Proceedings, Twenty-Second General Council, Page 118.)

At a meeting of the Sub-Executive of the Board of Evangelism and Social Service on November 26th, 1966, approval was given to the appointment of the following to constitute a Committee on Advertising in relation to Christian Ethics:

Dr. Douglas Jay, Emmanuel College, Toronto, Chairman;
Rev. A. G. A. McCurdy, Board of Evangelism and Social Service, Toronto, Secretary;
Mr. Brian Vaughan, Toronto, Advertising Executive;
Mr. Warren Reynolds, Toronto, Advertising Executive;
Mrs. Phillip Carrier, Canadian Consumers' Association, Toronto;
Mr. Fred Young, M.P.P., Toronto;
Rev. J. R. Hord, Board of Evangelism and Social Service, Toronto;
Mr. James MacDonald, National Labour Co-operative Committee, Ottawa;
Professor Richard Vosburg, Consultant, Department of Business Administration, University of Toronto, Toronto; and
Professor Arthur Boorman, Consultant, Faculty of Divinity, McGill University, Montreal.

The committee held its initial meeting on February 3rd, 1967. This first meeting was of an exploratory nature sorting out our Frame of Reference from which we would continue our studies and surveying the bibliography available as a basis for a balanced study and establishing a pattern of meetings whereby we should carry on our work.

At the gracious invitation of a member of our committee, Mr. Brian Vaughan, the committee members are to meet in his office to see how an advertising agency works and to meet personally some of the people who actually write the advertising.

With the committee members chosen from such a wide field of interest, there is a stimulating diversity of opinion but a willingness to hear one another's viewpoint which, it is hoped, will result in mutual benefit in our understanding of the field of advertising. In this context and with this enthusiasm, the committee looks forward to the continuance of its study and its ultimate report to the next General Council of The United Church of Canada.

REV. DOUGLAS JAY,
Chairman.

REV. A. G. A. MCCURDY,
Secretary.

8. *Ministry in Reform Institutions and the Field of Corrections*

Of the two small reform institutions in the Maritimes maintained by The United Church of Canada in co-operation with other denominations, one, The Maritime Home for Girls at Truro, Nova Scotia, is passing to the administration of the Nova Scotia government as of the first of April 1967. The second of the two Homes, the Interprovincial Home for Young Women near Moncton, New Brunswick, is continuing its work and received a somewhat higher number of girls during the year 1966 than previously.

The rehabilitative work among men being carried on co-operatively by the Board of Evangelism and Social Service and the Board of Home

Missions through two Homes in Winnipeg is continuing and initial support has been given to St. Lawrence House in Montreal, an independent venture of a similar type, while a token contribution is now being made to the work of St. Leonard's House in St. Catharines.

As is evident from the list of United Church clergy in prison chaplaincy work, a number of additional appointments in that field have been made in the course of 1966. A meeting of United Church clergy in the field of chaplaincy, together with others involved in correctional work, is planned for the fall of 1967 and will parallel similar Conferences held in previous years for workers in the fields of aging, unmarried parenthood and alcohol related problems.

In the course of the year, the Board of Evangelism and Social Service and the Executive of General Council, endorsed the request made by the Federal Penitentiary Service for the creation of a Committee of the Canadian Council of Churches to represent the Churches jointly as regards matters affecting Federal Penitentiary Chaplaincy. The same request is still under consideration by other denominations.

The Board of Evangelism and Social Service continues to be represented on the Executive of the Canadian Correctional Chaplain's Association and contributes to the work of this body.

In co-operation with the Board of Publications, the department continues to supply chaplains with religious literature for use in their work.

REV. GORDON K. STEWART

9. Prison Chaplaincies

A LIST OF UNITED CHURCH CLERGY SERVING AS CORRECTIONAL CHAPLAINS

With Federal Penitentiaries Service:

Rev. M. Allan McDowell, Joyceville Institution, Kingston Penitentiary, Kingston, Ontario.

Rev. Th. van Petegen, Warkworth Penitentiary, Warkworth, Ontario.

Rev. Malcolm D. Stienburg, Collins Bay Penitentiary, Collins Bay, Ontario.

Rev. J. Ronald McCullough, Stony Mountain Penitentiary, Stony Mountain, Manitoba.

Rev. Frederick V. Kropp, Matsqui Drug Treatment Centre, Abbotsford, British Columbia.

Rev. J. D. McCord (part-time), Cowansville Penitentiary, Cowansville, Quebec.

With Ontario Department of Reform Institutions:

Rev. R. N. Giuliano, Ontario Training Centre, Brampton, Ontario.

Rev. H. J. King, Grandview School, Galt, Ontario. (under appointment)

Rev. B. F. H. Cooke (part time), Brown Clinic, Mimico, Ontario.

Rev. J. Stewart Bell (casual), Monteith Industrial Farm, Monteith, Ontario.

Rev. M. J. McLeod (part-time), Hillcrest School, Guelph, Ontario.

Work Supported by Home Missions Board:

Rev. J. A. H. Hodgson, Toronto Police Court Chaplain.

Work Supported by the Board of Evangelism and Social Service:

Rev. Ross Readhead (part-time), Ontario Reformatory, Guelph, Ontario.

Rev. W. B. Johnson (part-time), Essex County Gaol, Windsor, Ontario.

Rev. A. H. Vickers (part-time), Burwash Industrial Farm, Sudbury, Ontario.

Rev. Robert J. Gray (part-time), Calgary Gaol, Calgary, Alberta.

In addition much voluntary work is done by many other clergy in Ontario as "visiting chaplains" and in all provinces as part of their normal pastoral work.

10. Lenten Booklet Committee

In view of the multiplicity of materials available in Centennial Year, the Lenten Booklet Committee decided not publish a special Lenten Booklet in 1967 and has asked direction as to the nature of its future work from the Programme Planning Committee of the Division. During the year the Committee lost its long-time Chairman, the person of Dr. Crossley Hunter.

REV. GORDON K. STEWART,
Secretary.

11. Devotional Literature Committee

The former Chaplaincy Literature Committee, an Inter-Board Committee representing the Board of Home Missions and the Board of Evangelism and Social Service, was terminated during the year and its work taken over by the Devotional Literature Committee, a new Committee created by the Board of Evangelism and Social Service under the Chairmanship of the Rev. Orville Hossie. The Devotional Literature Committee has "responsibility for the production and dissemination of devotional and supportative literature, and especially of literature for persons cut-off from normal community life." In addition to assuming responsibility for the Chaplain's Quarterly and its future, the Committee has also assumed responsibility for the seasonal messages issued by the Board and has instituted a review of materials available on order to hospital chaplains and hospital visitors. During the year three issues of the Chaplain's Quarterly have appeared under the editorship of the Rev. C. F. T. Poulter who has felt, however, that he cannot further continue this work and is being succeeded as editor by the Rev. G. A. Logan who will shortly be meeting with the Committee to review the future of this publication.

A review of materials in use by hospital chaplains and visitors for distribution was made by a sub-committee and a few selected from those recommended by the various chaplains to be available on order. It was felt, however, that there still remain considerable needs in this field and the Committee is investigating what further should be done.

REV. O. HOSSIE,
Chairman.

REV. GORDON K. STEWART,
Secretary.

12. Literature

One of the responsibilities of the Board of Evangelism and Social Service is to provide printed material on the issues of the day and to make the material available to the church at large.

Some new material like Dr. Dolan's book, "The Big Change" has been commissioned by the Board itself. It is already in its third printing. Other material may originate elsewhere but is made available to the church through the Board.

The prices of this new material are listed along with all other literature in the section entitled Catalogue of Literature, Films, Filmstrips and Tape Recordings, page 238-245.

After many years of heavily subsidizing the Annual Report to make it available at 50c per copy, increasing costs have made it necessary to raise the price to \$1.00 each or 10 for \$12.00. 12,000 copies of the 1967 Annual Report have been printed.

Total literature sales in 1966 amounted to \$30,000.43 as compared to \$49,082.50 in 1965.

The literature published this year is listed below.

THE ELDERSHIP—Report of the Committee on Christian Faith, 1966 (17,000 copies).

THE BIG CHANGE—Dr. Rex. R. Dolan (15,000 copies).

THE CHURCH & WORLD SOCIETY—11th Report of the C. & I.A. Committee to the Twenty-Second General Council, 1966 (6,500 copies).

1967 FELLOWSHIP OF PRAYER (40,000 copies).

And the following pamphlets:

VIETNAM—C. & I.A. Pamphlet (75,000 copies).

RHODESIA & SOUTH AFRICA—C. & I.A. Pamphlet (71,000 copies).

AUTOMOBILE ACCIDENT INSURANCE—Card (33,500 copies).

PEOPLE & PROJECTS OF COMMUNITY SERVICE—Revised Homes & Institutions Brochure (100,000 copies).

WHAT ABOUT ADOPTIONS—(10,000 copies).

THE CHALLENGE OF CHANGE TO THE RURAL CHURCH—(30,000 copies).

REV. A. G. A. McCURDY.

MINUTES OF THE FORTY-SECOND ANNUAL MEETING

FIRST DAY — FIRST SESSION

The Board of Evangelism and Social Service met in the Board Room of The United Church House, 85 St. Clair Avenue East, Toronto, on Tuesday, April 11th, 1967, at 9:00 a.m. The Chairman, Rev. W. Clarke MacDonald, presided and conducted the devotional period.

Welcome

The Chairman welcomed Members, Corresponding Members and Guests to the Forty-Second Annual Meeting of the Board, and called on the Secretary to present his report.

Secretary's Report

Rev. J. R. Hord, Secretary of the Board, presented his address entitled, "Journey Into the Future."

Vote of Thanks

The Chairman thanked Mr. Hord for his excellent address, and expressed appreciation of the concerns outlined in his report.

Roll Call

Members of the Board introduced themselves. Rev. W. Clarke MacDonald, Rev. J. R. Hord, Rev. Robert S. Christie, Rev. G. B. Mather, Rev. Gordon K. Stewart, Rev. A. G. A. McCurdy, Rev. Robert Bater, Mr. Alfred Best, Rev. Maurice Nerny, Rev. A. H. Daynard, Rev. R. W. Kinnon, Rev. Arthur Boorman, Rev. John Romeril, Mrs. J. A. Cook, Rev. B. K. Cronk, Rev. J. C. Hoffman, Mr. Keith Alexander, Mr. Kenneth Morrow, Rev. Charles B. Hickman, Mrs. Eric Kelly, Mrs. Rryrie Smith, Miss Beatrice Wilson.

Corresponding Members

Voted, That the following be made Corresponding Members: Mr. Norman Vale, Rev. Lloyd Coates, Rev. R. A. MacAulay, Mrs. N. N. Vuchnich, Mrs. A. I. Waters, Rev. W. L. Brown, Rev. H. C. Wyman, Rev. Warren Bruleigh, Rev. E. F. Dorsch, Rev. Donald A. Gillies, Rev. George Connolly, Rev. Canon Maurice Wilkinson, Miss Nancy Hannum.

Regrets

Rt. Rev. Wilfred C. Lockhart, Magistrate H. Allard, Mr. Donald Secord, Rev. Peter Gordon White, Miss Robena Morris.

Representatives of Other Communions

A special welcome was extended to Rev. Canon Maurice P. Wilkinson, General Secretary of the Department of Christian Social Service of the Anglican Church of Canada and the Rev. E. F. Dorsch, representing the Evangelical United Brethren.

Agenda

On motion, the mimeographed Agenda was adopted.

Minutes of the Executive

Voted, That the minutes of the Executive and Sub-Executive meetings be printed in booklet form.

Sessional Committees

Voted, That the Sessional Committee be as follows:

Administration: Mr. Alfred Best (Chairman), Rev. J. R. Hord, Rev. W. Clarke MacDonald, Miss Beatrice Wilson.

Evangelism: Rev. Robert Bater (Chairman), Rev. G. B. Mather, Rev. Maurice Nerny, Rev. J. C. Hoffman, Mr. Keith Alexander, Rev. George C. Connolly, Rev. B. K. Cronk, Rev. E. Clifton Sturge; and Rev. W. H. Bruleigh, Miss Nancy Hannum, Rev. E. F. Dorsch, (Corresponding Members).

Personal and Social Issues: Rev. W. Lorne Brown (Corresponding Member, Chairman), Mrs. Eric Kelly, Rev. Robert S. Christie, Rev. A. G. A. McCurdy, Rev. R. W. Mumford, Mrs. J. A. Cook, Miss Eileen Jackson; and Mr. Norman Vale, Rev. R. A. MacAulay, Mrs. N. N. Vuchnich (Corresponding Members).

Political and Economic Affairs Committee: Mr. Fred MacKinnon (Chairman), Rev. John Romeril, Rev. Gordon K. Stewart, Rev. A. H. Daynard, Mrs. Ryrie Smith, Rev. Charles Hickman; and Rev. L. J. Coates, Rev. H. C. Wyman, Rev. D. A. Gillies, Mrs. A. I. Waters, Rev. Canon Maurice P. Wilkinson, (Corresponding Members).

The Secretary referred several matters to the Sessional Committees.

Correspondence

The Secretary reported on a letter received from Rev. Charles B. Hickman, enquiring if a contribution could be made to the Disaster Fund, for the benefit of the families of miners killed in the recent explosion in Natal, B.C., from the emergency relief fund of our Church.

After discussion, it was *Voted*, that this Board refer this matter to the Sub-Executive of General Council, requesting favourable consideration of a contribution to this Fund.

Deadline for New Business

Voted, That no new business be presented after 3:45 p.m. on Wednesday, April 12th.

Resolution—"Taxation of the Churches"

A resolution on this subject, was circulated for consideration.

Voted, That this resolution, as amended, be adopted. (See Centre Spread p. xxxiii)

Resolution—"Carter Commission Report"

Rev. Gordon K. Stewart presented this resolution.

Voted, That this resolution, as amended, be adopted. (See Centre Spread p. xxxiii)

Adjournment

The meeting adjourned at 11:30 a.m., to meet in Sessional Committees.

FIRST DAY – SECOND SESSION

The Board resumed session in Sessional Committees, in The United Church House, at 2:00 p.m., on Tuesday, April 11th, 1967, with adjournment at 5:30 p.m.

FIRST DAY – THIRD SESSION

The Board resumed session at 7:00 p.m., on Tuesday, April 11th, 1967, in the Board Room. The Chairman, presided and opened the meeting with prayer.

Report and Recommendations

Rev. Gordon K. Stewart spoke on the "Report and Recommendations Regarding Projects in Community Service Related to the Board of Evangelism and Social Service", as circulated in advance of the meeting.

The Recommendations contained in the report as to the future authority and policies of the Board were considered under the following sections:

- (1) Presuppositions and General Principles,
- (2) Recommendations re Senior Citizens' Work,
- (3) Recommendations re Finance,
- (4) Recommendations re Administration,
- (5) Recommendations Regarding Personnel,
- (6) Recommendation Regarding Social Policy Statement.

Voted, That the following motions relating to the "Report and Recommendations Regarding Projects in Community Service", be adopted:

(1) That the Report as a whole be approved with the amendments made during discussion* and its Recommendations referred to the Executive for action insofar as such action lies within the authority of the Board of Evangelism and Social Service, except with regard to the Recommendation Regarding Social Policy Statement.

(2) That the Executive of the Board be asked to prepare a statement such as is suggested in the Recommendation Regarding Social Policy Statement, either alone or in collaboration as suggested in the Recommendation, and to submit this statement to the next Annual Meeting of the Board.

(3) That the Report as a whole be forwarded for information to the General Council Committee on the Church in the Field of Social Welfare and to the same Committee for action and recommendation to General Council as regards Recommendation 1 of the Recommendations Re Administration.

(4) That the Report as a whole be forwarded to the Executive of General Council for information and with specific reference to the Recommendations Re Senior Citizens' Work which are submitted in response to the request of the Sub-Executive of General Council of June 1966.

(5) That the Report as a whole be forwarded to the Chairman of all Boards of local projects for information.

Vote of Thanks

On behalf of the Board, the Chairman expressed appreciation to Mr. Stewart for the great amount of work involved in the preparation of this Report.

*Including amendment of an earlier action of the Executive of March 6, 1967 regarding certain financial recommendations of the report. For this amendment see page lx of centre spread.

Adjournment

The meeting adjourned at 9:10 p.m. The Chairman pronounced the benediction.

SECOND DAY — FOURTH SESSION

The Board resumed session at 9:00 a.m., on Wednesday, April 12th, 1967. The Chairman presided and conducted the devotional period.

Welcome

The Chairman welcomed several members, who were not present at the opening session of the Board.

Welcome and appreciation was extended to the members of the Press.

Agenda

On motion, the Agenda for the morning session was revised, adjourning at 11:40 a.m., to attend Chapel Service, conducted by Rev. G. B. Mather.

Administration Committee

Mr. Alfred Best presented the Report of the Committee on Administration. (See Centre Spread, p. xlv)

Items 1-25 adopted as amended.

Rev. Maurice Nerny commented on this Board's grant to Information Centre, Montreal, and enquired if a report of the work was available. Rev. Gordon K. Stewart stated that such was available and would be printed in the Annual Report.

Voted, That this Board express deep appreciation for the valuable contribution which the Rev. Claude de Mestral, Director of the Information and Dialogue Centre, is making on behalf of The United Church of Canada, in the life and ecumenical activities of the Montreal area.

Sessional Committee on Evangelism

Rev. Robert Bater presented the Report of the Sessional Committee on Evangelism. (See Centre Spread p. xxxiv)

Item 1—The question of the appointment of a "Theological Catalyst and Reflector" in Service Training Projects in Canada—was referred to the Annual Meeting of the Division, April 13th-15th, 1967, and for consultation with the Board of Christian Education for as speedy action as possible.

Item 2—Pastors' Seminars—adopted.

Coffee Break

The Board adjourned for a brief coffee break, at which time Rev. J. R. Hord introduced the members of the Office Staff to the Board.

Sessional Committee on Personal and Social Issues

Rev. W. Lorne Brown presented the Report of the Sessional Committee on Personal and Social Issues. (See Centre Spread, p. xxxvi)

Item 1—Hate Literature—adopted.

Item 2—Aid to Dependents of Victims of Criminal Offences—adopted.
(See Centre Spread, p. xxxvi)

Item 3—Highway Safety—Referred back to the Committee for re-editing. (See Centre Spread, p. xxxvi for final draft.)

Sessional Committee on Political and Economic Affairs

Rev. A. H. Daynard presented the Report of the Sessional Committee on Political and Economic Affairs. (See Centre Spread, p. xxxix)

Item 1—Housing needs in Canada—adopted as amended.

Item 2—Rural Housing—adopted.

Adjournment

The meeting adjourned at 11:40 a.m. to attend the mid-week Chapel Service, to reconvene at 2:00 p.m.

SECOND DAY – FIFTH SESSION

The Board resumed session at 2:00 p.m. The Chairman presided and opened the meeting with prayer.

Sessional Committee on Evangelism

Rev. Robert Bater continued the presentation of the Report of the Sessional Committee on Evangelism.

Item 3—Ecumenical Community Project and Urban Church Councils—adopted. (See Centre Spread, p. xxxv)

Sessional Committee on Personal and Social Issues

Rev. W. Lorne Brown continued the presentation of the Report of the Sessional Committee on Personal and Social Issues.

Item 4—Common Law Relationships—adopted as amended.
(See Centre Spread, p. xxxvii)

Sessional Committee on Political and Economic Affairs

Rev. A. H. Daynard continued the presentation of the Report of the Sessional Committee on Political and Economic Affairs.

Item 3—Vietnam—adopted as amended.
(See Centre Spread, p. xl)

Item 4—Church Officer in Ottawa—adopted.
(See Centre Spread, p. xl)

Voted, That a copy of this resolution be sent to Ottawa Presbytery.

Item 5—Lotteries—adopted as amended.
(See Centre Spread, p. xli)

Item 6—Rights of Workers—adopted as amended.
(See Centre Spread, p. xli)

Administration Committee

Mr. Alfred Best continued the presentation of the Committee on Administration. (See Centre Spread, p. xliv)

Items 26-34—adopted as amended.

Voted, That the report as a whole be adopted as amended.

Adjournment

The meeting adjourned at 5:00 p.m. The Chairman pronounced the benediction.

SECOND DAY – SIXTH SESSION

The Board resumed session at Timothy Eaton Memorial Church, at 6:00 p.m., for its Annual Dinner. The Chairman presided. The Very Rev. James R. Mutchmor said Grace.

Welcome

The Chairman welcomed Board Members and Guests to the Annual Board Dinner and introduced the head table.

Rev. Howard Moody

Rev. J. R. Hord welcomed and introduced Rev. Howard Moody, minister, Judson Memorial Baptist Church, New York, N.Y., who spoke to the Board on "The Story of A People".

Vote of Thanks

The Chairman thanked Mr. Moody for his address.

Congratulations

The Chairman announced that Rev. J. R. Hord would soon be honoured by St. Andrew's College, Saskatoon, with an honorary D.D. degree.

Chairman's Address

Rev. W. Clarke MacDonald presented his address entitled, "It's One Minute to Twelve". (See page 5)

Vote of Thanks and Announcements

Rev. J. R. Hord thanked the Chairman for his stimulating address, and made several closing announcements.

Adjournment

The meeting adjourned at 9:00 p.m., members of the Boards within the Division to assemble at the Guild Inn, Scarborough, for the Division Annual Meeting, April 13th-15th, 1967.

Very Rev. J. R. Mutchmor pronounced the benediction.

THIRD DAY – SEVENTH SESSION

The Board reconvened at 1:30 p.m. on Friday, April 14 in the Elm Room of The Guild Inn. The Chairman opened the meeting with prayer. A welcome was extended to the Rev. Maynard Booth.

The Sessional Committees gave progress reports on subjects being studied. Several additional subjects were discussed and referred: Toward Christian Social Action to the Evangelism Committee; on an Ombudsman; on Legal Aid, on the Rights of Workers and on Canadian Dairy Policy to the Political and Economic Affairs Committee; on Family Planning and

on Land Use Planning to the Personal and Social Issues Committee. Freedom of the Prophetic Voice to Rev. W. Lorne Brown, Rev. Arthur Boorman and Rev. J. C. Hoffman.

The Board adjourned at 3 p.m. to meet in Sessional Committees.

THIRD DAY – EIGHTH SESSION

The Board reconvened at 7:30 p.m. in the Elm Room of The Guild Inn. Rev. Maurice Nerny led in prayer.

Sessional Committee on Personal and Social Issues

Item 5—Criminal Records—adopted. (See Centre Spread, p. xxxviii)

Sessional Committee on Political and Economic Affairs

Item 7—Canadian Dairy Policy—adopted. (See Centre Spread, p. xlii)

Item 8—Land Use Planning—adopted. (See Centre Spread, p. xlii)

Freedom of The Prophetic Voice and Vote of Appreciation

This Board at its Annual Meeting on April 14, 1967, expresses its entire confidence in the leadership of its Chairman, its Secretary and his associates. We appreciate their forthright interpretation of the Gospel in the areas of concern entrusted to them through this Board. We encourage them to continue to exercise their freedom and responsibility in the prophetic expression of Christian conviction regarding our common life.

Sessional Committee on Political and Economic Affairs

Item 9—Human Rights—adopted. (See Centre Spread, p. xlii)

It was suggested that this motion might be sent, together with a copy of human rights legislation, to all ministers in the pastorate.

Item 10—Poverty—adopted. (See Centre Spread, p. xlii)

Item 11—Bilingualism and Biculturalism—adopted. (See Centre Spread, p. xlii)

Sessional Committee on Personal and Social Issues

Item 6—Family Planning—adopted. (See Centre Spread, p. xxxviii)

Item 7—Legal Aid—adopted. (See Centre Spread, p. xxxviii)

Voted, That the report as a whole be adopted as amended.

Availability of Education Facilities in Both Official Languages

It was voted that Rev. Maurice Nerny and Rev. G. K. Stewart prepare a motion regarding education for French-speaking Protestant children to be presented at the next session.

FOURTH DAY – NINTH SESSION

The Board convened on Saturday, April 15 at 9 a.m. in the Elm Room of The Guild Inn. The Chairman opened the meeting with prayer.

Future Relation of the Board and the Division

It was moved that this subject be referred to the plenary session of the Division this afternoon. Defeated.

Conference Concerns

Voted, That the Conference Evangelism and Social Service Committees be requested to submit in the fall of this year concerns (with related data) to be used by our Executive as a basis on which to establish two or three major themes for next year's meeting.

Sessional Committee on Political and Economic Affairs

Item 12—La possibilité d'obtenir une instruction dans les deux langues officielle. Availability of Education Facilities in both Official Languages.

Adopted. (See Centre Spread p. xliii)

Sessional Committee on Evangelism

(See Centre Spread, p. xxxiv)

Item 1—A Research Project.

The Sessional Committee on Evangelism, after discussion of a previous resolution of this Board with representatives of the Board of Christian Education, presented resolution. (See Centre Spread, p. xxxiv) Discussion followed.

Voted, That the resolution be amended by the insertion of paragraph (5).

Voted, That the resolution be adopted as amended.

Voted, That Dr. Bater, Dr. Boorman and Mr. Hord discuss this with representatives of the Board of Christian Education.

Item 4—Involvement of the Church In Developing a Theology of Evangelism and Social Action. (See Centre Spread, p. xxxv)

Voted, That the former resolution be reconsidered.

Voted, That the first paragraph of (1) be amended, with necessary corresponding changes throughout.

Voted, That this matter be referred to the Executive for collation of this material with the statement on social action.

Voted, That the report as a whole be adopted as amended.

Unfinished Business

Voted, That the Executive be authorized to deal with unfinished business.

Minutes and Reports

Voted, That the minutes and reports as prepared be adopted and that the Department be authorized to edit them for immediate inclusion in the Annual Report.

Annual Meeting

Voted, That the next Annual Meeting be held February 20th - 23rd, 1968 in consultation with the Division of Congregational Life & Work.

Next Executive

Voted, That the next meeting of the Executive of the Board be held at the call of the Chairman.

Adjournment

The meeting was adjourned at noon and closed with prayer by the Chairman.

REV. W. CLARKE MACDONALD,
Chairman.

REV. J. R. HORD,
Secretary.

XIV

HOMES, INSTITUTIONS, AND SPECIAL PROJECTS

For which the Board of Evangelism and Social Service has a responsibility.

Homes for Senior Citizens

Number of Residents as of December, 1966

| (Institutions whose names are indented are administered by the same Board as those preceding.) | <i>House-keeping Units</i> | <i>With Board and Lodging</i> | <i>With Bed Care</i> |
|--|----------------------------|-------------------------------|----------------------|
| Agnes Pratt Home, St. John's, Newfoundland | — | 36 | — |
| Windsor Elms, Windsor, Nova Scotia | — | 38 | — |
| Tantramar Haven, Sackville, N.B. | 14 | 22 | — |
| The United Church Montreal Homes for Elderly People, Montreal, Que. | — | 282 | 30 |
| Glebe Manor, Ottawa, Ont. | Project not yet operative. | | |
| Ina Grafton Gage Home, Toronto, Ontario | — | 51 | — |
| Harris Manor, Toronto, Ontario | 23 | — | — |
| J. Lavell Smith Homes, Toronto, Ontario | — | 27 | — |
| Niagara Ina Grafton Gage Home, St. Catharines, Ontario | — | 43 | — |
| Hillcrest Lodge, Orillia, Ontario | — | 15 | — |
| Northdale Manor, New Liskeard, Ontario | — | 32 | — |
| Parkwood Manor, Waterloo, Ontario | — | 56 | — |
| Fred Douglas Lodge, Winnipeg, Manitoba | 64 | 60 | — |
| St. Andrew's Church Homes, Winnipeg, Manitoba | 24 | — | — |
| Prairie View Lodge, Pilot Mound, Manitoba | 18 | 30 | — |
| Osborne Home, Neepawa, Manitoba | 28 | 25 | — |
| Mutchmor Lodge, Regina, Saskatchewan | — | 50 | — |
| Hewitt Place, Regina, Saskatchewan | 48 | — | — |
| Ina Grafton Gage Home, Moose Jaw, Saskatchewan | — | 48 | — |
| Grafton Manor, Moose Jaw, Saskatchewan | 26 | — | — |
| McNiven Manor, Moose Jaw, Saskatchewan | 12 | — | — |
| Oliver Lodge, Saskatoon, Saskatchewan | — | 56 | 26 |
| Rundle Lodge, Calgary, Alberta | — | 38 | — |
| Fair Haven Homes, South Burnaby, B.C. | 106 | 54 | — |
| Fair Haven Homes, Vancouver, B.C. | 39 | 65 | — |
| Gorge View Society, Victoria, B.C. | 40 | — | — |

Women's and Girls' Reform Home

| | |
|---|----|
| (Operated in Co-operation with Anglican, Baptist and Presbyterian Churches) | |
| Interprovincial Home for Young Women, Moncton, N.B. | 13 |

Men's and Boys' Rehabilitation Homes

| | |
|--|---|
| (Operated in Co-operation with Board of Home Missions) | |
| 553 Pritchard Avenue, Winnipeg, Manitoba, | 6 |
| 794 Dorchester Avenue, Winnipeg, Manitoba, | — |
| Opportunity House, Toronto, Ontario (With Co-operation also of Armour Heights Rotary Club) | 3 |

Alcoholism Rehabilitation Homes

| | |
|--|---|
| Bold Park Lodge, Hamilton, Ontario | 8 |
| Jellinek Society of Edmonton, Edmonton, Alberta | 9 |
| Mutchmor Place, Calgary, Alberta | 4 |

Maternity Homes

| | |
|---|----|
| Victor Home for Girls, Toronto, Ontario (Operated by Toronto Home Mission Council) | 26 |
| Church Home for Girls, Winnipeg, Manitoba (Operated in Co-operation with The Anglican Church) | 14 |
| United Church Home for Girls, South Burnaby, B.C. | 23 |

Children's Homes

| | |
|--|----|
| Earls Court Children's Home, Toronto, Ontario | 20 |
|--|----|

Special Projects

| | |
|--|--|
| Social Worker for Department of Social Service of Presbytery of Superior, Fort William, Ontario. (In co-operation with the Board of Home Missions) | |
| United Church Alcohol Information Centre, Toronto, Ontario. (In co-operation with the Board of Home Missions) | |
| Dialogue Centre, Montreal, Quebec. (In co-operation with the Board of Home Missions) | |
| Part-time Assistant Chaplain, The Ontario Hospital School, Cedar Springs, Blenheim, Ont. | |
| Part-time Chaplain, Ontario Reformatory, Guelph, Ont. | |
| Part-time Chaplain, Calgary Gaol, Calgary, Alta. | |
| Part-time Chaplain, Essex County Gaol, Windsor, Ont. | |
| Part-time Chaplain, Burwash Industrial Farm, Sudbury, Ont. | |

Financially Assisted Interdenominational and Community Projects

| | |
|--|--|
| Boys Village, Toronto, Ontario. | |
| The Street Haven, Toronto, Ontario. | |
| St. Lawrence House, Montreal, Quebec. | |
| Toronto Community Union Project. | |
| The Canadian Urban Training Project for Christian Service. | |
| The National Committee on the Church and Industrial Society. | |
| The Burlington Project. | |

HOMES, INSTITUTIONS, AND SPECIAL PROJECTS

A BRIEF DESCRIPTION

Homes for Senior Citizens

Agnes Pratt Home,

St. John's, Nfld.

Superintendent: Mrs. D. Evelyn

For admission to this Home, a person must be able to take meals in the dining room. Most of the Guests, therefore, are reasonably well. Both men and women are accepted. There are no trained nurses on Staff but when a guest becomes ill care is given by the regular staff as far as possible and in emergencies practical or trained nursing care is engaged for a short period. Accommodation is provided in a two storey building, built on a sloping site. The lower floor contains fourteen single bedrooms, bath rooms, a kitchenette and a sitting room. The main lounge, dining room, kitchen and pantries are on this floor, as is the superintendent's office.

The spiritual needs of guests are served by a United Church Chaplain and an Anglican Priest. A weekly service is conducted by United Church clergymen every Thursday evening. Communion is administered once a month by the Hospital Chaplain. A retired deaconess conducts a Bible Study Group. Every second month a local U.C.W. Group gives a birthday party to the guests. A very active Auxiliary arranges summer parties and drives. The big annual event is the "At Home" and sale in September, important not only financially but socially. Visitors inspect the Home and chat with the guests. Funds raised are used to provide added comforts for the guests. It is hoped that an Infirmary may be added to the Home but this has not yet proved possible.

The Elms,

Windsor, Nova Scotia

Manager: Rev. William Pope

This newly opened Home provides normal care and is equipped for extending its service to nursing care for aged persons both men and women. The Home comprises a former large private dwelling and a modern addition to it set in an extensive property within easy reach of the shopping facilities of Windsor.

Tantramar Haven,

Sackville, N.B.

Superintendent: Mrs. John Raworth

This Home opened in 1955 and provides both for board and lodging in its main buildings. This is a Home for Senior Citizens, either men or women, over 70 years of age. Sponsorship by a relative or a friend and a medical examination are required. Residents must be able to look after themselves, come to meals and keep rooms tidy. Tantramar Haven has four housekeeping cottages which have been added to the original buildings. The addition of a Nursing Home has been authorized.

All available rooms have been utilized this year and arrangements are being completed for the erection of a forty-bed Nursing Home on the grounds.

Griffith-McConnell Residence,

5790 Parkhaven Avenue, Cote St. Luc,
Montreal 29, Quebec

Executive Director: Mr. K. L. Halpenny

The Griffith-McConnell Residence is operated by The United Church Montreal Homes for Elderly People and comprises a large modern residential complex of three sections for elderly people with accommodation for three hundred and fifty. The original section, a two storey building (the Griffith Wing), was erected in 1961, and three years later the second section, a thirty-five bed Infirmary, was built. In September 1965 the third section, a fourteen storey building (the McConnell Wing), was officially opened. The complex was built with funds donated by the late Mr. J. W. McConnell and his Foundation. Admittance to the Residence is open to all races and religions, and financial means of the applicant is not a factor. Residents must be ambulant on admission, but a nursing care plan and the Infirmary give the security of life-long accommodation to the residents. Residents live normal lives without restrictions and an institutional atmosphere is avoided. A strong and active Auxiliary is in operation and provides many benefits.

During 1966 a number of new policies and plans were inaugurated. Nursing care services were begun for residents in a part of the complex allocated for this purpose; the services of a United Church minister were engaged and Church services held every Sunday morning and every Wednesday evening with the minister devoting two half-days per week visiting the residents; a "Residents Assembly" was organized which gives the residents a voice in management and the planning of activities; a bi-monthly news bulletin publication named "Rainbow End" was instituted, edited and produced by the Residents Assembly; a

new Director of Medical Services was appointed who is on duty at the Residence for a minimum period of one hour each day, five days per week and is on call at all times; fixed rates for each type of accommodation were established and there were increased rates for those who could pay. The higher rates are helping to subsidize those who cannot pay the fixed rates, but it is still a policy of the Residence that financial means is not a factor in considering applicants, or in present members retaining accommodation already held.

Glebe Manor,

Ottawa, Ontario

Glebe Manor is a proposed residence for senior citizens to be built as the centennial project of the Ottawa Presbytery. It is proposed to construct, at a cost of around one million dollars, a building to accommodate a minimum of one hundred residents with full supporting facilities for meals and a congenial social and Christian life. The project has been incorporated and approvals have been obtained from United Church and Provincial Government groups. Architects have been engaged and preliminary sketches and layouts have been completed. Negotiations with the City of Ottawa are underway to purchase a site at Lakeside Terrace and Bronson Avenue. Current zoning restrictions on the site, having to do with building heights, have necessitated an application to the City for a change in the zoning by-law. It is expected that the hearing on the application will be held early in 1967 and that a start may be made on construction by the fall of 1967. Occupancy would take place in mid-1968.

Ina Grafton Gage Home,

2 O'Connor Drive,
Toronto, Ontario

Superintendent: Miss Esther G. Harding

The Ina Grafton Gage Home, Toronto, is a large red brick building situated at the north end of Broadview Avenue. It was a stately old home with spacious grounds, purchased in 1930 for the purpose of providing a home for elderly ladies. As the need increased, a wing was built to the west side of the house and later a wing was added to the east side. There are forty-three single rooms and four double rooms, reception room, living-room, dining-rooms, four sun rooms and a kitchen, as well as living quarters for the staff of ten, also a sick bay (2 bed), recreation room, wash rooms and bath rooms, linen and storage rooms in the basement. Ladies from seventy years of age, with a limited income and in need of a home, but well enough to care for themselves, are admitted. The Home does not offer nursing care.

Worship service is conducted each week and communion services four times a year, each day is begun with devotions. Church groups and others entertain and the very active Women's Auxiliary provide treats at different seasons of the year, bus trips with luncheon at a Church. They also remember the ladies on birthdays and during illness with cards. Several of the ladies have been "adopted" by U.C.W. Units and visited frequently by members. Crafts are limited owing to the age of our residents. There is a hairdresser who comes once a week. Residents are permitted to go out at any time providing they leave a message as to where they are going and when they will return. A Committee is chosen from residents who plan a dinner menu for one day each week. There is an Admissions Committee which receives applications and they are processed in order received except where there is extreme need.

Harris Manor,

2 Fernwood Gardens,
Toronto, Ontario

Administrator: Mr. L. R. Anderson

Harris Manor consists of housekeeping apartments which provide for aged couples preferring to keep house for themselves. The Manor is under the supervision of the Board of the Ina Grafton Gage Home.

J. Lavell Smith Homes,

2 Bellwoods Park and 33 High Park Gardens,
Toronto, Ontario

Superintendent: Miss Marguerite Cole

As the Rev. J. Lavell Smith visited in the heart of Toronto as the minister of the Church of All Nations, he found many folk in rooms—alone, friends gone due to their advancing ages and families scattered here and there through the country. The idea was conceived that a large home with sufficient rooms to house several of these lonely folk and provide adequate food would be a great help to make life happier. A three storey larger old home was found. Here using faith, small funds, anyone's furnishings and equipment that was offered, the first home was established with a housekeeper cook. Applicants for residence were able to care for themselves and were willing to leave when needing medical nursing attention, which our homes do not offer. A kitchenette was provided on each floor of the home where residents could prepare their breakfast and make tea for friends. A good noon meal and supper were provided and the shopping for the kitchenettes centrally purchased so residents need only shop for their own "extras". A moderate rate of rent was charged and over the years the home kept as "home-like" as possible. As need arose and another large home in a different area became available, a similar home was opened running on the same plan. The age of residents is often over 80 years and folk are allowed to live out

their later years in dignity knowing they pay their own way. The church is brought to the Homes each week on a Wednesday when a minister comes for dinner and conducts a worship service. Good food is a standard rule and a feeling of freedom prevails making for a home-like atmosphere. This is one of the advantages pertaining to a smaller more informal home. Between the two Homes 31 residents are accommodated.

The policy of the Homes is to admit only people 70 years of age and over. Application forms, including a medical, must be passed by the Home doctor and by an appointed committee.

Niagara Ina Grafton Gage Home,

413 Linwell Road,
St. Catharines, Ontario

Superintendent: Miss Betty North

The property on which this Home stands was given to the Church by the Woman's Association of Niagara Presbytery. The property is a part of a larger one on which the Grantham United Church and church hall are located. Thus this Home is closely associated with a well established pastoral charge. The Home was made possible by contributions of the Presbyteries of Hamilton Conference and of the Board of Evangelism and Social Service and by a grant from the Welfare Department of the Ontario Government. The Home is open to both men and women.

Hillcrest Lodge,

86 Cedar Street,
Orillia, Ontario

Administrator: Mr. Cecil Dobson

Hillcrest Lodge was at one time a large three storey private home surrounded on three sides with lovely old maple trees, a spacious lawn with flower beds and a large garden at the rear. At present it serves as a Home for elderly ladies. Applicants must be able to come to the tables for their meals, with the exception of colds or a short ailment when tray service is provided. A medical examination and a designated sponsor is required in each case. If the ladies are not able to do their own personal shopping one of the staff will do so.

Presbytery representative arranges for weekly worship services and the Sacrament is provided quarterly. Many U.C.W. Groups and other local Groups and Clubs come in and put on programs and bring treats. The Couples' Club is responsible for taking those to Church who wish to attend. All religions are admitted and the admittance is made in order of application. A building program is at present underway which will provide accommodation for both men and women and for couples, a hobby room is also planned and a Ladies Auxilliary is being organized.

Northdale Manor,

130 Lakeshore Road,
New Liskeard, Ontario

Superintendent: Mrs. Erissa Coote

The Home is governed by a Board largely drawn from the northern presbyteries of Toronto Conference and provides board and lodging for both men and women. Facilities have been extended by an addition to the original building.

Parkwood Manor,

75 Cardinal Crescent,
Waterloo, Ontario

Superintendent: Mrs. G. Tyack

Parkwood Manor offers gracious group living for Senior Citizens who no longer wish to do their own housekeeping. It is a beautifully landscaped home, situated beside a wooded city park where the residents often enjoy walking. It is surrounded on three sides by one of the new, better housing developments in the city, with a young United Church only a block away. The Home is unendowed, jointly built, owned, and run by The United Church of Canada and the Canada Conference of the Evangelical United Brethren Church. Members of these two churches have priority in being accepted as residents of the Home, but others are accepted when there is room for them. With the exception of five rooms, all the living is on one floor. The Home gives what is designated as "normal care", that is, if a person is able to be up and about and care for himself, he is accepted as a resident. Married couples as well as those living alone reside here. The Home is not equipped or staffed to give nursing care for long term illnesses or to the confused or senile. It is well staffed for administration and the services of a normal home, giving attention to the needs of the residents. The Home, now in its fourth year of operation, has had 98 per cent occupancy during the past year.

The purpose of this Home is to give residents a home-like atmosphere, with an opportunity to come and go freely, and to participate, or not, in any program offered; for example, on Sundays they attend the church of their choice with transportation supplied by the churches, on week-days, they have corporate morning devotions after breakfast. An Auxilliary was organized this year which has already proven to be an asset to the Home. The Annual Tea is now sponsored by the Auxilliary with the residents participating. This is a very popular and remunerative project. The Auxilliary gives monthly birthday parties, weekly shopping transportation, and such services as visiting and welcoming new residents. Generally speaking, the program is growing but remains flexible so that the residents can retain their individual interests.

Fred Douglas Lodge,

1275 Burrows Avenue,
Winnipeg 14, Manitoba

Superintendent: Mr. R. O. Preston

Operated by the Winnipeg Presbytery Society for Senior Citizens Homes, this project provides both housing and hostel accommodation. The development consists of five separate buildings on a six acre site. The main building has 64 individual rooms for hostel residents. Each hostel room is furnished with a bed, rocking chair, desk and desk chair. The rooms are equipped with a wash basin and built-in vanity unit, a clothes closet and built-in shelving along the window wall. Bed linen, blankets and towels are provided for the residents. There are two bathrooms in each wing on each floor. Each floor has a lounge, in addition to the main lounge on the main floor, located between the entrance and dining-room. The basement contains a recreation room, as well as storage room for residents. The other four buildings contain 40 self-contained single person apartments and twelve for married couples. Each self-contained unit has a full bathroom. The residents furnish the units themselves, with the exception of stove, refrigerator and drapes.

Residents are encouraged to develop their own recreation and entertainment, and this is supplemented by outside groups. A weekly craft program is well attended and sing-songs are very popular. The most popular program item has been a Kairos group who visit monthly unannounced, with no formal plans, and who visit the residents on an individual basis, play cards, work on jig-saw puzzles or participate in whatever interest the resident may have. Church services are not held in the Lodge; transportation is arranged for regular Church services.

St. Andrew's Church Homes for Senior Citizens,

Winnipeg, Manitoba

These consist of two properties in central Winnipeg, erected specifically for persons having the old age pension only. They were built through the generosity of a small group of Winnipeg laymen and other friends. The Homes are administered by the Board of Fred Douglas Lodge.

Prairie View Lodge,

Pilot Mound, Manitoba

Matron: Miss Kathleen Kennedy

This new Home consists of a thirty-resident hostel, and housekeeping units for 8 couples and 4 single persons.

Osborne Home,

Neepawa, Manitoba

Superintendent: Mrs. L. I. Rowe

The Osborne Home provides room, board and laundry services for fully ambulant senior men and women. The Home comprises of three self-contained housekeeping apartments with double and single suites available. There is always a waiting list but enquiries are always welcomed.

Extensive renovations were completed in 1966 and no further extension is anticipated in the near future.

The sudden passing in September of Mrs. Wm. Cathrea, Superintendent of the Home was a sad experience for her many friends. Her years of faithful service will long be remembered and her memory cherished.

Mutchmor Lodge,

Regina, Saskatchewan

Matron: Miss E. Yanko

Mutchmor Lodge is designed as a residence for 50 single senior citizens who require prepared meals, lodging and some degree of supervision, but are able to look after most of their personal needs. We are prepared to provide special care to 18 guests (at an additional charge), who may require supervision of self-administered medications; assistance with walking; bathing; simple dressing and the supervision of daily activities. Although it is not intended to have a registered nurse on staff, the services of a V.O.N. are available.

Presently the demand for Senior Citizen's accommodation far exceeds that available but more is now under construction under non-Church auspices. The need for further accommodation will require to be reassessed as this develops.

Hewitt Place,

Regina, Saskatchewan

Chairman of the Board: Mr. E. D. Donaldson

Hewitt Place is designed as a residence for single senior citizens. It comprises four single storey apartment dwellings; each are centrally heated; each contain 12 fully modern suites with bed-sitting room, kitchen and bathroom; each is supplied with an electric kitchen stove, and refrigerator; has a centre hallway, central laundry equipment and a recreation area or lounge. It is not intended to provide care of any description and guests must be able to look after personal needs, prepare their own meals and maintain their household. Hewitt Place is operated in conjunction with Mutchmor Lodge.

Ina Grafton Gage Home,

200 Iroquois Street,
Moose Jaw, Saskatchewan

Superintendent: Mrs. Mary Huly

Located in the south-east section of Moose Jaw, Ina Grafton Gage Home for Senior Citizens overlooks the city to the north-west. Established in 1951 and incorporated under the provisions of The Societies Act of Saskatchewan in 1965 it serves elderly ladies who are capable of caring for themselves or require limited care for which a small additional monthly charge is made. The purpose of the development is "to purchase, lease, take in exchange or otherwise acquire land and property and any right, title or interest therein and to construct, erect, maintain and operate homes, lodges and other housing accommodation for senior citizens, and to provide for such citizens board, lodging, entertainment and the amenities of life."

The Board of the Home is considering updating our present facilities by increasing double accommodation and decreasing the multiple.

Grafton Manor,

Moose Jaw, Saskatchewan

Grafton Manor is a part of the work of the Ina Grafton Gage Home, Moose Jaw and provides housekeeping units for married couples.

McNiven Manor,

Moose Jaw, Saskatchewan

McNiven Manor is a unit of the work of the Ina Grafton Gage Home and provides housekeeping units for single aged persons. The Manor was named after the late Mr. Justice D. A. McNiven.

Oliver Lodge,

Faulkner Crescent,
Saskatoon, Saskatchewan

Manager: Mr. S. C. Onerheim

This Home has been in operation since 1949. Board and lodging is provided for both men and women. For some years the work was carried on in former Air Force buildings made available at a nominal charge by the Provincial Government. As a result of careful administration, a sufficient capital sum was accumulated which, along with a government grant and a grant from the Project Fund of the Board of Evangelism and Social Service, was sufficient to purchase a well located new site on which a building of modern design and brick construction has been erected. Nursing accommodation for twenty-four persons was added in 1965.

Rundle Lodge,

12th Avenue and 6th Street East,
Calgary, Alberta

Superintendent: Mrs. Evelyn Utley

Rundle Lodge was opened for use in 1954 and has since been extended to provide more extensive accommodation for both men and women. The bright, well-furnished rooms and assembly quarters of the Lodge, combined with the cheery, friendly service of the staff, have assured the comfort and well-being by residents and visiting leaders and entertainers. Rundle Lodge's close proximity to the city centre is an attractive and convenient feature for its guests, visitors and staff members.

Fair Haven Homes,

4341 Rumble Street,
Burnaby, B.C.

Superintendent: Mrs. Ann E. Wallace

Burnaby Fair Haven covers five and one-half acres of landscaped park-like grounds, with a southerly view over the delta lands of the Fraser River. The Lodge is the community centre of the project. Here residents are provided with single or double rooms, meals in the cheery dining hall, TV, books, sing songs and fellowship in many ways in the attractive lounge. The recreation hall is continuously in use for evening entertainments, Sunday church services, parties, and all types of social events. The project provides comfortable units, each surrounded by trim lawns and bright flower beds. There are also four quadruplex units which provide housekeeping suites for single women. Summer means lawn bowling, croquet, and horseshoe pitching on the greens, picnics, bus and boat trips to interesting places. To become a member of the large and happy Fair Haven family residents must be over sixty, have resided for at least three years in B.C. immediately prior to admittance, be ambulatory and able to care for themselves as nursing care is not provided. Residents pay their way, and all operating expenses are met from revenue. However, improvements and additions must be paid for by grants, donations, and bequests from people interested in this Christian endeavour.

A major project this year has been the modernizing of the twenty duplex cottages by insulation and the installation of electric ranges, heat panels and water tanks. The compiling and distributing of a News Letter is new this year and is much enjoyed by all connected with Fair Haven. Residents have their own auxiliary, and the annual bazaar is an event eagerly anticipated and faithfully worked toward all year.

Fair Haven Homes,

2720 East 48th Avenue,
Vancouver 16, B.C.

Superintendent: Mrs. Grace Hill

This Home for Senior Citizens is situated on a 2.6 acre site just half a block from transportation and a modern Shopping Centre and provides comfortable, home-like surroundings. Residents are encouraged through programs, study groups and projects to take their place as respected members of the community. There are two buildings on this site. The Lodge was built in 1961 and provides board and private rooms for 68. The guests eat at small tables in the Red Cedar dining room. Each wing is furnished with a kitchenette for a "cup of tea". Phones are located throughout the building which has a P.A. system. The Apartment was built in 1963 and provides accommodation in self-contained apartments for 39 women and a man and wife team who are caretakers. Drapes are supplied for all apartments to insure they all look the same from the outside. Each floor has an automatic washer and dryer. There are three sun decks, a Gazabo and two lounges where the residents can gather for a chat. The residents from both buildings gather in The Assembly Hall in The Lodge for a wide variety of entertainments and also for Sunday evening services. The auditorium has a stage and a P.A. system and can accommodate 200 people. The Residents Own Auxiliary meet monthly and each year plan a sale of handiwork. The proceeds from their sale can be used in any way their members decide. The Board of Directors are now investigating the possibility of building another apartment building to accommodate 50 more residents but money is not yet available.

An outstanding event of the current year was when all the residents and members of The Business Management Committee met for a dinner and social evening to mark the fifth anniversary of the Vancouver project. Everyone was asked to make and wear an unusual hat. Prizes were given and there was much merriment. Another highlight was the Residents' Bazaar. The residents are so proud of their ability to plan and staff this affair. About 1,000 people attended. This is wonderful publicity for our project and the proceeds were \$825, a wonderful showing for people whose average age is 82.

Gorge View Homes,

Chown Place,
Victoria, B.C.

Chairman of Board: Mr. Keith Henderson

The Gorge View Society, with the support of the Victoria Presbytery, provides cottage-style dwellings for senior citizens of the lower income group. The cottages contain several suites for either single persons or married couples. Each suite has complete bathroom facilities and is equipped with electric stove, refrigerator, drapes, and hot water tank. Tenants pay for electricity for heating, lighting and cooking. Monthly rentals are \$25.00 for single suites and \$35.00 for double suites. As the buildings are wired for "Cablevision", an additional monthly deposit of \$2.00 is required if the tenant wishes to use this service.

New units are being built as funds become available but not on a mortgage or loan basis. During the year 1966 the fifth cottage was constructed and occupied by persons chosen from a very large number of applicants. As there is a continuing demand for accommodation, further units are planned.

WOMEN'S AND GIRLS' REFORM HOMES

Maritime Home for Girls,

50 Aberdeen Street,
Truro, Nova Scotia

Superintendent: Rev. A. W. Garwood

This Home will pass under the jurisdiction of the Province of Nova Scotia and will be known as The Nova Scotia School For Girls from April 1st, 1967.

Interprovincial Home for Young Women,

480 Cloverdale Road,
Riverview, New Brunswick

Superintendent: Mrs. Moneda Lord

The Interprovincial Home is a penal institution, established in 1926, by the Anglican, Baptist, Presbyterian and United Churches. The presiding officers of a Law Court in the Maritime Provinces may commit any Protestant woman, who is guilty of an offence and being over sixteen years of age, to the Home rather than to a jail or prison, if, in his judgment, the prisoner is the type of offender who is likely to profit from this kind of institution. The length of sentence runs from one year to four. The Home is governed by a Board composed of representatives of each of the four contributing churches. It is supported financially by grants from the founding churches, from Nova Scotia and New Brunswick Governments, and also by gifts from congregations, individuals, and business firms. There is a farm operated in conjunction with the Home and this is a source of food and revenue. The purpose of this institution is the rehabilitation of women committed to its care.

Through the past two years the number of women committed to the Home has been increasing, it is now thirteen. There is accommodation for more than twice that number. Many of the prisoners who come to the Home have the most rudimentary knowledge and skill of the operation and care of a home. A major part of the correctional program is the teaching of these women to cook, care

for a home, to wash and care for clothing, to set tables, and serve meals. This is done under the direction of qualified supervisors. All the routine care of the Home, the housekeeping duties and such are undertaken by the women. The mental and medical needs of the inmates are provided for through the services available in the city of Moncton, hospitals, mental health clinic, etc. All the women mentally and medically able attend church services in the city, and regular services are also provided in the Home Chapel. Weekly religious instruction is provided, usually by a clergyman. Individual and group counselling is also done. School courses are made available to those able and interested. Some have even completed their High School work and obtained certificates. Other courses such as typing, hairdressing, etc., are made available. However, the low educational standing and the age of many of the women limits what can be done. While this is a prison it is a prison with a difference. It is also a Home, and the first one many of these women have ever known. The Board of Governors believes that there is a need for this kind of Home-Prison. The Board is constantly seeking ways and means of improving facilities and program, and of making possible in service training for the Superintendent, and Supervisors, and thus increasing the effectiveness of the Home.

MEN'S AND BOYS' REHABILITATION HOMES

553 Pritchard Avenue and 794 Dorchester Avenue,
Winnipeg, Manitoba

Houseparents: Mr. and Mrs. Russell Coulter

553 Pritchard Avenue is located on a residential street in the north end of Winnipeg. It is a large, older type home with seven bedrooms and perfectly planned for rehabilitation purposes. Here is provided a private residence for young men upon release from a Penal Institution, in order to assist them in re-establishing themselves in the community, through family living; through the opportunity of furthering their education leading to vocational training for specific jobs; or in some cases helping them to find suitable employment. This program has been carried on since 1961 under the direction of a representative board.

794 Dorchester Avenue is located on a lovely well-treed street in South centre Winnipeg. Being an older type home, three stories with nine bedrooms it gives ample space and a good atmosphere in which to follow through with the purpose as described above.

In our programming we aim toward providing a positive experience in family living. It is a developing program including such phases as recreational activities with the houseparents, (bowling, sight-seeing, etc.); discussions led by board members pertaining to situations which the boys encounter; further steps toward initiative were encouraged by having each boy responsible for suggesting a topic and helping to lead the discussion; further program emerged when inspired by the above discussion method the boys requested that professional men prominent in the community be invited to come and speak to them on such areas as Government, law, sex, social problems. This phase is at the present being carried through. One other phase of program consists of encouragement to participate in groups including the local Church, Y.M.C.A., and community sports. When a new boy arrives in the home, group structure varies some but is not handicapped. It is hoped that through these developing phases the boys will be assisted toward living in general, and also be able to gain some insight into their individual personalities.

Opportunity House,

11 Bowden Street,
Toronto, Ontario

Executive Director: Mr. E. G. Stacey

Opportunity House is a group home for homeless youth and young probationers who do not have homes of their own. It exists as a demonstration project in the community, jointly sponsored and supported by the Rotary Club of Toronto-Armour Heights and The United Church of Canada. The United Church of Canada has provided the house, the capital budget and two-thirds of the operational budget while the Rotary Club of Toronto-Armour Heights provides one-third of the operational budget together with indefatigable manpower energies.

The project attempts to meet the physical and emotional needs of young boys in a warm home-like setting with resident houseparents to provide domestic care, encouragement and understanding in sorting out the problems of young lives. In this situation of personalized care, the nurture of wholesome relationships exerts a strong positive influence.

The present home accommodates a maximum of nine boys. Eventually it is hoped that at least three such homes may be developed, not only to accommodate the great need but also in order to provide the facilities for proper grouping of boys, expanded program resources and greater operational economies. At present, all boys are taken on referral from the Metro Toronto Family Court and the present age range is 14 to 16 years. It is hoped to expand the range up to 18 and 19 year olds as additional accommodation comes into being.

ALCOHOLISM REHABILITATION HOMES

Bold Park Lodge,

69 Bold Street,
Hamilton, Ontario

Superintendent: Vacant

Bold Park Lodge is a large house at the corner of Bold and Park Streets in central Hamilton which has been renovated and well furnished for use as a Lodge for Alcoholics. Under the direction of a representative Board, this new work is carried on in co-operation with the Hamilton Committee of the Provincial Alcoholism and Drug Addiction Research Foundation. The Toronto Daily Star generously assisted with the furnishings of the Lodge which is financed by the payments of its residents, the Hamilton presbytery and the Mitchell Fund of the Board of Evangelism and Social Service.

Jellinek Society of Edmonton,

11229-100th Avenue,
Edmonton, Alberta

Director: Mr. Clarke Grindell

The primary purpose of the Jellinek House is to assist problem drinkers and alcoholics toward full rehabilitation as stable productive members of the community. To do that it provides pleasant, supervised living accommodation within the framework of a broadly planned rehabilitation program. The total rehabilitation program at Jellinek House utilizes existing community resources, rather than trying to duplicate such service within the House. The House is well furnished, has sleeping accommodation for residents in single, double rooms, ample living area and a well appointed kitchen. The staff is comprised of a Director, Night Supervisor and a woman cook-housekeeper. The residents do the household cleaning and look after their own rooms and personal laundry. Each resident that is admitted must be willing to seek gainful employment, pay his own way and reside at the House for a minimum of one month (preferably three months) and is expected to accept treatment at the Division of Alcoholism. Residents have opportunity to participate in local A.A. meetings.

During the past year, the demand for Jellinek's services has remained relatively constant in comparison to the previous three years. The referrals are received from a variety of community agencies and the Social Service Departments of the local hospitals have shown an increase in referrals over previous years. The most significant development concerning the program is the role planned for the Jellinek House is the broad alcoholism complex now being developed by the Provincial Government for treatment of the alcoholics on an in-patient, out-patient clinic; this operation is expected to be in operation by early spring of 1967, when the hospital is completed. During the year an attempt was made to broaden and strengthen the Jellinek rehabilitation program by the adoption of advanced group therapy conducted in the residence. Although conducted by a psychiatrist, the experiment was unproductive; the residents seemed unable to take advantage of unstructured groups even though favorable response to structured and semi-structured group settings had been consistently evidenced.

Mutchmor Place,

236-48th Avenue N.E.,
Calgary, Alberta

Director: Mr. Douglas R. McLeod

Mutchmor Place is a rehabilitative lodge for men afflicted with alcoholism. The emphasis is on the home atmosphere, which is enhanced by the building being a modern two-unit duplex which is incorporated into one building. Professional guidance is provided by agencies in the community such as the United Church Pastoral Counselling Institute, the Division of Alcoholism, Alcoholics Anonymous, etc. The greatest rehabilitation factor is probably what the residents do to each other rather than what is done for them. The home has operated at near capacity all year during 1966.

MATERNITY HOMES

Victor Home for Girls,

1102 Broadview Avenue,
Toronto, Ontario

Executive Director: Mrs. L. H. Doering

Established in 1900 by the former Methodist Church, and since Church Union operated under the Toronto Home Missions Council. Victor Home is a two acre property consisting of the original gracious home, now housing living and staff quarters, office, etc., and the attractive addition, built in 1960 with eleven double and five single bedrooms, chapel, recreation, laundry and craft rooms, kitchen, dining room, etc. Age of the girls ranges from early teens to early thirties. Before taking up residence in the Home, from the seventh month of pregnancy, each girl applies to the Children's Aid Society, with whom the Home co-operates closely, and through whom many of the girls are referred to the Home. The dedicated staff, with love and understanding, seek to help the girls face their problems and to return to normal life with faith and self respect.

Much help to this end is given by the ministers, who, by arrangement, come to conduct service on Sunday, and during the week to advise and counsel, if a girl so desires. Unwed mothers of every race and creed are admissible.

The programme includes a short worship service each morning. Attendance at this service, and participation, are completely optional but seldom do we find a girl who absents herself. Much time is spent on handicrafts of various kinds, and many projects for others are undertaken during the year. The educational programme aims to return each student to her own grade level in her own school. This has been accomplished through the efforts of a dedicated group of volunteer tutors. But the Metro Board of Education has, this year, agreed to supply teachers from the Home Instruction Staff in each of the areas where a Maternity Home is located. Applications for admission far exceed the available accommodation, and waiting lists of accepted applications extend, at all times, for three months or more.

Church Home for Girls,

2594 Henderson Highway,
Winnipeg 16, Manitoba

Executive Director: Mrs. R. S. Lederman

This Home for unmarried mothers provides accommodation for young women in need. They come from several Canadian provinces. Arrangements are made for adoption of babies in co-operation with Manitoba authorities. The United Church owns the property, but generous support for current maintenance is provided by the Anglican Church and the local Board consists of representatives appointed by both Communions. Many local groups give assistance.

United Church Home for Girls,

7451 Sussex Avenue,
South Burnaby, B.C.

Superintendent: Mrs. Stanley G. Packham

For more than half a century the United Church Home for Girls has "provided hospitality in a Christian environment for the unmarried mother" (constitution). This institution receives its largest grant from the Board of Evangelism & Social Service but is also supported by the Anglican Diocese of New Westminster and by many United Church congregations and United Church Women's groups. Social workers of the Vancouver Children's Aid serve the Home effectively and there is a close relationship with the Victorian Order of Nurses. A qualified teacher tutors the girls who are continuing their studies.

The Sub-Executive of General Council has recently approved a well-defined constitution for the Home and application has now been made to the B.C. authorities for incorporation as a Society. Architects have completed the plans for a new building estimated at \$280,000 and construction will commence as soon as financial arrangements have been concluded. The Board of Directors are grateful to the Board of Evangelism & Social Service, the Development Fund of B.C. Conference, and the Provincial Government for agreeing to share in underwriting the capital costs of this long-delayed and acutely-needed project.

CHILDREN'S HOMES

Earls court Children's Home,

46 St. Clair Gardens,
Toronto 10, Ontario

Executive Director: Mr. Paul Argles

Earls court Children's Home is a residence for children with emotional problems. The majority of the children admitted are wards of Children's Aid Societies, and are placed at Earls court because their problems make it unlikely that they will adjust well in a foster-home or an adoptive home. A smaller proportion of children are placed at Earls court by their own families because of similar problems, and in this case the parents are also involved in our rehabilitation program. The goal in both situations is to prepare the child for life in a normal family setting again. The skills of social work, psychiatry, and child care are based on sound mental health principles and used to achieve this.

The facilities consist of a modern building completed in 1958, situated in the heart of a residential community. The children attend the local public school, and participate in neighbourhood activities, so that their life is much like that in a normal home. This makes the transition to family living again as easy as possible for them.

During 1966 many projects have been undertaken to improve the services offered to the children. These include an expansion of the staff so that more individual attention and guidance can be given to the children, improvements in salaries to attract better qualified staff, and the formulation and study of a plan of development for Earls court which will lead to better services for the children. In summary, Earls court is in a state of transition and growth which, while it creates many problems, should enable us to offer increasingly expert help to the children in our care.

SPECIAL PROJECTS

Department of Social Service, Presbytery of Superior,

Knox Wayside United Church,
706 MacTavish Street,
Fort William, Ontario

Social Worker: Mrs. J. R. Chalmers

This office will complete four years of operation as of December 31, 1966. The present case load is 165 active and semi-active cases. Intensive case work is being carried on with through donations by the various United Church Women's groups, and local agencies such as City Welfare and the Children's Aid Society. The work is done by volunteers under the supervision of this office. Follow up counselling to families applying for material assistance is provided in order to try to find a more permanent solution to the financial problems.

Referrals to this office come from the clergy, and secular agencies such as Alcohol and Drug Addiction Research Foundation, local welfare agencies, Provincial Welfare, Police, doctors, etc.

While there is a small amount of overlapping with the work of secular agencies such as Children's Aid Society and Welfare, the major area of work is with border line welfare cases, or families in the middle class who have problems not directly related to any presently existing secular agency. The Church is providing a counselling service which in many cases is more acceptable to clients because it has no authoritarian structure.

In addition to the regular work, the project also maintains an index to assist in proper distribution of Christmas help from various churches.

United Church Alcohol Information Centre,

353 Sherbourne Street,
Toronto 2, Ontario

Phone: 923-9434

Director: Rev. Gordon W. Winch

The Centre serves as a base of operations for its director, the Rev. Gordon W. Winch, who is better known as the United Church's "Padre to the Pubs." Spending much time in Toronto's drinking places, Mr. Winch comes into contact with many persons in need of counsel and assistance or simply of fellowship and understanding. By personal counselling and by referral to specialized sources of help he is able to carry his witness to the concern of Christ for them to many who do not normally come into contact with the Church. He is also able to provide liaison for the Church with many helping agencies in the community.

Dialogue Centre, United Church of Canada,

2185 Bishop Street,
Montreal 25, Quebec

Director: Rev. Claude de Mestral

This new project, a bilingual five year experiment in ministry to the unchurched, was opened officially on March 10th, 1966. It serves as Information Centre, provides opportunity for study, discussion and fellowship to a wide range of persons. It gives ecumenical leadership and cooperates with the R.C. Ecumenical and Information Centre in Montreal. Operating costs of Dialogue are shared equally by the Board of Evangelism & Social Service and the Board of Home Missions, which are represented equally on the Board, together with the Montreal Presbytery.

Part-Time Assistant Chaplain, the Ontario Hospital School,

Cedar Springs,
Blenheim, Ontario

Rev. Gladys Giffin

A United Church minister, the Rev. Austin Snyder, serves as full-time chaplain at the School and is on the regular staff. The School cares for about 1,100 patients. The Rev. Gladys Giffin serves the South Buxton Pastoral Charge and gives assistance to the chaplain with the aid of volunteers on the one evening per week which is set aside for the purpose of denominational instruction. In addition she has arranged a pattern of visitation at the school in co-operation with a Hospital School Committee of the South Buxton Pastoral Charge. Possibly ninety-nine children take instruction following which all the leaders and helpers meet together for discussion on an ecumenical basis in the School cafeteria. Four or more children are brought to Church services on the South Buxton Charge by volunteers who have them sitting with them in Church. The children look forward to this opportunity of worshipping with others.

FINANCIALLY ASSISTED INTERDENOMINATIONAL AND COMMUNITY PROJECTS

The Street Haven,

2 Teraulay Street,
Toronto 2, Ontario

Executive Director: Miss Peggy Ann Walpole

Street Haven is a new non-sectarian centre to provide emergency needs for women of all races and creeds caught in the web of addiction, prostitution and deviancy problems, and as a bridge to a better life for those desiring it. The Haven is open seven days a week, fifteen hours a day and the Director and

volunteer staff are ready at all times to arrange medical, psychiatric and hospital care, contact estranged families, find temporary lodging, collect clothing and food and give support through the process of withdrawal from drugs and alcohol. In its first eighteen months of operation the centre gave assistance to over 325 girls.

Boys Village,

1651 Sheppard Avenue West,
Downsview, Ontario

Executive Director: Mr. Robert Shaw

Boys Village is a private, charitable welfare agency designed to treat emotionally disturbed children and their families. Children are accepted for treatment regardless of race, color, creed or financial situation. (Fees are assessed on a sliding scale according to the family's ability to pay). Children are referred by schools, agencies and professionals. The Village does not accept cases of schizophrenia, retardation or physical handicap. The participation of the child, his parents or substitute parents, is required. A four-service program offers treatment for boys whose problems are reactions to family stress. There is a child guidance clinic, a residence, a day school and a group home. The main building houses the administration offices, the clinic, the research department and the day school. The residence is for the more severely disturbed boy who cannot for the present, live in his own or foster home. The group home is for graduates of the residential treatment program who have no suitable home to which to return.

All programs have expanded in the past year with a marked increase in both clients and staff. A new day school for emotionally disturbed children, to be jointly operated by North York Board of Education and Boys Village, has been approved and will be opened in 1967. The school will be adjacent to the residence on a four-acre site owned by Boys Village. New programs this year include a public information department, a research department and a Boys' Club. A teacher-training program for Metropolitan Toronto elementary school teachers was offered, for the first time, in conjunction with the summer day camp program. This will be expanded and repeated next summer. Theological students from Waterloo-Lutheran University, students from the Welfare Workers' Course at Ryerson Polytechnical Institute and students from the Child Care course at the Provincial Institute of Trades are serving their field placement at Boys Village this year. Under the Child Welfare Complex, a joint Ontario Department of Public Welfare Boys Village project which began in late 1965, new ventures are being undertaken such as the development of home-care services for emotionally disturbed children.

St. Lawrence House,

Montreal, Quebec

Chairman of the Board: Dr. R. W. Shepherd,
64 Gable's Court,
Beaconsfield, Que.

St. Lawrence House is planned to serve as a Half-way house for the rehabilitation of ex-prisoners but is not as yet opened as such. The House will operate under the direction of the Montreal Transition Houses Incorporated, a non-sectarian Corporation to which the Board of Evangelism and Social Service has made financial contribution. A property has been acquired on McKay Street in down-town Montreal.

Toronto Community Union Project

The Toronto Community Union Project (known as TCUP) is a project in community organization involving members of the Student Union for Peace Action in the formation of the Trefan Court Resident's Association and to promote the interests of the residents in relation to the Trefan Court Improvement Plan for redevelopment of the Trefan Court area in Toronto.

The Canadian Urban Training Project for Christian Service,

875 Queen St. E.,
Toronto 8, Ontario

Director: Rev. Dr. Edgar F. File

The Canadian Urban Training Project for Christian Service is an ecumenical venture jointly supported by Anglican, United and Presbyterian Churches, while Roman Catholics, Baptists, Mennonites, Lutherans and the Canadian Friends also participate officially in planning its work, together with representatives from the Ecumenical Institute, Canadian Council of Churches, the Social Planning Council of Metropolitan Toronto and the School of Social Work of the University of Toronto. Short and long term training programs are offered for clergy seeking to serve more ably in an urban setting. The basic focus of the project is upon the mission of the Church to the metropolitan area and the kind of training needed in this mission. The unit of concern for training is the total urban metropolis. The task, through supervised in-service training and research, is to evoke new forms and patterns of the Christian service within existing church structures wherever possible. The method of training is that of involvement, engagement with urban society and reflection upon this involvement.

The National Committee on the Church and Industrial Society,

600 Jarvis Street,
Toronto 5, Ontario

Secretary: Rev. Canon Maurice P. Wilkinson

The National Committee on the Church and Industrial Society is a co-operative undertaking of the Departments of Social Relations of the Anglican Church of Canada, the Canadian Lutheran Council, the Baptist Federation of Canada, the Presbyterian Church in Canada, the Canadian Catholic Conference and the United Church of Canada. Rev. Dr. David Summers, Secretary of the Religion Labour Council of Canada, acts as consultant with the National Committee and at regional training Institutes. During 1966 three "Church and Industry Institutes" were held under sponsorship of the Committee in Vancouver, B.C., Corner Brook, Nfld., and Winnipeg, Man.

Burlington Project

The Burlington Project is a project under the auspices of the Canadian Council of Churches to examine the human and societal problems of the Burlington community as a typical community undergoing rapid change and to develop more effective methods of coping with the problems of such communities through community resources and institutions such as churches, families, schools, business and political corporations, voluntary organizations and fellowships. A Committee including representatives of the Anglican, Baptist, Presbyterian and United Churches and the Salvation Army is responsible for general direction of the project, and a sociological report has been developed under the direction of Professor W. E. Mann of Atkinson College, York University, as a first phase of the work.

CATALOGUE OF LITERATURE, FILMS, FILMSTRIPS AND TAPE RECORDINGS

— For directions when ordering see page 245 —

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| A Theology of Evangelistic Concern, Pieter de Jong | 60¢ per copy |
| God's Frozen People, Mark Gibbs and T. Ralph Morton | 85¢ per copy |
| This Incredible Thing—Evangelism (Saddlebag Series), W. G. Berry | \$1.00 per copy |
| The Church and Its Changing Ministry, Ed. R. C. Johnson | \$2.00 per copy |

Films

†*The Visitor*—Colour, 29 Minutes, Service Charge, \$3.00.
Rev. Andrew Lalli is a third generation Christian minister of the United Church of North India who was brought to Canada as a visitor. Among other things he was asked, "What is your impression of the Canadian Church?" On one occasion he answered this question with another, "I wonder if the Church is a form or a force in Canadian life?" Andrew Lalli becomes a catalyst causing us to think about the nature of our church in Canada. He has no answer to his question—do we?

The Captive—Black and White, 29 Minutes, Service Charge, \$3.00.
Changing industrial techniques eliminate job opportunities for many families who are not ready for the adjustment, and pockets of poverty spring up all over the land. Lessons may be learned by Canadians from this acute situation in Appalachia.

The Newcomers—Black and White, 30 Minutes, Service Charge, \$3.00.
A documentary on the church's problem in making the Gospel relevant to men wherever and whoever they are.

†*Almost Neighbours*—Black and White, 30 Minutes, Service Charge, \$3.00.
Through a disturbing experience in Bolivia, a middle-class American couple become aware of their responsibility and involvement in community problems.

†*Totterin' Town*—Black and White, 30 Minutes, Service Charge, \$2.00.
A powerful film depicting the involvement of the church with community organization and unemployment problems in downtown Chicago.

†*The Detached American*—Black and White, 33 minutes, No Charge.
A discussion starter on the impersonality of 20th century living growing out of the inaction of 38 observers of a New York murder. Lack of interest in politics and world affairs, status seeking and poor family relations evoke the question, "Is life meant to be saved or spent?"

**Inner City*—Black and White, 42 Minutes, Service Charge, \$3.00.
A presentation of the problems of the inner city and some examples of Church response to its needs.

†*A Moment to Act*—Black and White, 30 Minutes, Service Charge, \$3.00.
Depicts the failure of a congregation to be of help to a girl recently discharged from a mental hospital. A good discussion starter touching not only on mental illness but on the whole question of the sensitivity or lack of it to many needs within a congregation.

Filmstrips

The Cliff Dwellers—Colour, With Reading Manuscript, 10-15 minutes, Service Charge, \$1.00.

While the filmstrip is primarily concerned with apartment dwellers, the questions raised are of deep concern to every member of the church whether in urban or rural areas . . . i.e., What has our Church done in response to changes in our area in the last 25 years?

EVANGELISTIC PAMPHLETS

| | |
|---|---------------|
| A New Blueprint for Evangelism (Prepared by a Winnipeg Committee under the Chairmanship of Rev. Rex R. Dolan) | 5¢ per copy |
| Who Me? An Evangelist! | 35 for \$1.00 |
| | 3¢ per copy |
| | 40 for \$1.00 |
| The Good Samaritan Rides Again? I. G. Perkins | 2¢ per copy |
| | 60 for \$1.00 |
| *Under the Trappings of Christianity, Angus J. MacQueen | 5¢ per copy |
| | 35 for \$1.00 |
| Now You Have Accepted Christ | 2¢ per copy |

VISITATION EVANGELISM

| | |
|---|--------------|
| Visitation Evangelism Manual | 10¢ per copy |
| Decision and Redecision Cards | 50¢ per 100 |
| Prospect and Assignment Cards | 50¢ per 100 |
| A Handbook of Evangelism for Laymen, Dawson C. Bryan | 50¢ per copy |
| When Christians Call, W. G. Berry | 25¢ per copy |

Filmstrips

Demas the Drifter—Colour, with Record, Service Charge, \$1.00.

An animated cartoon strip on the subject on the inactive Church member.

Why Visitation Evangelism?—Colour, with Record, Service Charge, \$1.00.

A good background strip for use by Church officers and others planning a visitation evangelism programme.

FRIENDSHIP EVANGELISM

| | |
|---|------------------|
| Evangelism Through Friendship | 10¢ per copy |
| Preparing for Evangelistic Visiting | 5¢ per copy |
| So You're Going Friendship Calling | 1¢ per copy |
| How To Be A Friendship Sponsor | 1¢ per copy |
| Christ is the Good News—Turn-over chart for friendship visiting | \$15.00 per copy |
| | or rental \$2.00 |
| Sharing the Good News, Contains text of Turn-over Chart | 10¢ per copy |

CHRISTIAN FAITH AND PRACTICE

| | |
|--|-----------------|
| Canadian Centennial Anthology of Prayer, Published by The Canadian Interfaith Conference | \$1.00 per copy |
| *Statement of Faith, General Council, 1940 | 5¢ per copy |
| *Catechism, The United Church of Canada (Available also in Japanese and Cantonese) | 5¢ per copy |
| A Companion to the Catechism, Arthur W. Lockhead | 50¢ per copy |
| Our Living Faith, an interpretation of the Faith of The United Church of Canada, R. C. Chalmers | 25¢ per copy |
| | 5/\$1.00 |
| The Means of Grace, A. G. Reynolds | 15¢ per copy |
| | 8/\$1.00 |
| Five Folders on the Christian Life | 1¢ per copy |
| 1. Witnessing | |
| 2. Prayer | |
| 3. Bible Reading | |
| 4. Church Attendance | |
| 5. Family Religion | |
| Folders on Christian Doctrine (Maclean's Reprints) | 1¢ per copy |
| 1. God's Word to Man | |
| 2. What Is a Protestant? | |
| 3. The Meaning of Baptism | |
| 4. The Ministry and the Layman | |
| *When You Present Your Child for Baptism | 2¢ per copy |
| *When You Present Yourself for Confirmation | 2¢ per copy |
| *When You Come to the Lord's Table | 2¢ per copy |
| Christian Burial, Adopted by the 17th General Council, Windsor, Ontario, 1956 | 5¢ per copy |
| Life and Death. A Report of the Committee on Christian Faith given general approval for study by the Executive of General Council, 1959, Ed., A. G. Reynolds | 50¢ per copy |

DEVOTIONAL MATERIAL AND HYMNS

| | |
|--|--------------------------------|
| Daily Bible Studies, International Bible Reading Association— Daily Devotions for six months, British equivalent to the Upper Room | 50¢ per copy |
| God Speaks . . . We Answer, John Webster Grant, a Handbook for lay leaders of adult worship | \$1.00 per copy |
| Prayers New and Old, Forward Movement Publications | 25¢ per copy |
| Prayers for All Occasions, Forward Movement Publications | 25¢ per copy |
| The Fellowship of Prayer for the Lenten Season | 15¢ per copy |
| God's Word to Man | 1¢ per copy |
| Plain Talk, A series of 12 broadcasts at Easter time by Rev. James M. Finlay | 15¢ per copy |
| Songs of the Gospel (words and music) | 90¢ per copy |
| Songs of the Gospel (words only) | 30¢ per copy |
| Hymn Sheet No. 1 (from Songs of the Gospel) | \$1.35 per 100 |
| Hymn Sheet No. 2 (from Songs of the Gospel) | \$1.35 per 100 |
| Songs of the Faith (large print, words only, edition of 61 hymns chosen by residents of Homes for Senior Citizens) | 50¢ per copy 25 for \$10.00 |

LENTEN BOOKLETS

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|---|------------------------------|
| Growing Into Life, 1966, William C. Kitto | 25¢ per copy 5 for \$1.00 |
| A New Dawn In Canada? 1965, Claude de Mestral | 25¢ per copy 5 for \$1.00 |
| Disciples Here and Now, 1964, Katharine B. Hockin | 25¢ per copy 5 for \$1.00 |
| Come Holy Spirit, 1963, R. J. D. Morris | 25¢ per copy 5 for \$1.00 |
| The Light Shines On, 1962, W. Fraser Munro | 25¢ per copy 5 for \$1.00 |
| The Crises of Life, 1961, J. R. Hord | 25¢ per copy 5 for \$1.00 |

MATERIALS FOR HOSPITAL VISITORS AND THE SICK

| | |
|---|---------------------------|
| Hospital Chaplain's Quarterly | 2¢ per copy 50 for 75¢ |
| The Healing of His Seamless Dress, Meditations for the Sick, David A. MacLennan | 15¢ per copy |
| For Those Who Mourn, Episcopal Church, U.S.A. | 10¢ per copy |
| The Hospital Visitor, A confidential chat about hospital visitation by a competent visitor | 1¢ per copy |
| Strength for Hospital Days | 15¢ per copy |

CHURCH MEMBERSHIP

| | |
|--|---------------------------------|
| Church Membership Course For Adults, Greer W. Boyce, Draft for experimental use, in mimeographed form | 25¢ per copy |
| Take Your Church Membership With You When You Move, G. B. Mather | 2¢ per copy 100 for \$1.50 |
| Preparing for Church Membership, David I. Forsyth (Teacher's Book) | 60¢ per copy |
| The Christian Life, David I. Forsyth (Student's Book) | 20¢ per copy \$2.15 per doz. |
| God Be In My Life, Meditations on Church Membership, David I. Forsyth | 20¢ per copy \$2.25 per doz. |
| Church Membership for Boys and Girls, C. W. Gilkey | 10¢ per copy |
| Christian Teaching for Youth, J. Russell Harris | 30¢ per copy \$3.00 per doz. |
| I Join the Church, Chats for Adults on Church Membership Homer R. Lane, Editor | 25¢ per copy 5 for \$1.00 |
| Church Membership, Doctrine and Practice in The United Church of Canada | 25¢ per copy 5 for \$1.00 |

THE ELDERSHIP

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|--|------------------------------|
| The Eldership, Report of the Committee on Christian Faith, 1966 | 35¢ per copy 3 for \$1.00 |
| The Eldership in the Local Congregation, S. T. Martin | 5¢ per copy 25 for \$1.10 |
| The Eldership: History and Practice, J. H. Riddell | 50¢ per copy |
| Let's Look at Elders—What is an Elder? What are his Duties? L. E. Cragg | 25¢ per copy |

PERSONAL MORALITY AND FAMILY LIFE

| | |
|--|---|
| Sex, Family, and Society, Ed., John Charles Wynn | \$2.50 per copy |
| A Christian Interpretation of Marriage, Henry A. Bowman | \$2.75 per copy |
| Living With Sex: The Student's Dilemma, Richard F. Hettlinger | \$2.25 per copy |
| Sex Ways—In Fact and Faith, Ed., Evelyn M. and Sylvanus M. Duvall | \$4.30 per copy |
| The Man-Woman Relation in Christian Thought, Derrick Sherwin Bailey | \$6.00 per copy |
| Toward a Christian Understanding of Sex, Love, Marriage—A Report of the Commission on Christian Marriage and Divorce, approved by the Nineteenth General Council, 1960 | 40¢ per copy 3 for \$1.00 |
| Marriage Breakdown, Divorce, Remarriage, A Christian Under- standing—Report of the Commission on Christian Marriage and Divorce, approved by the Twentieth General Council, 1962 | 75¢ per copy or together with the preceding \$1.00 for the two |
| Fourth Finger, Left Hand, A Guide for the Marriage Ceremony and Reception, W. C. Lockhart | 50¢ per copy |
| Sex and the Teen-ager, J.-R. Hord | 10¢ per copy 12 for \$1.00 |
| What About Adoptions? | FREE |
| The Church and Week Day Schools for Pre-School Children (Publication date, July, 1967. Price to be announced.) | |

Films

- The Playboy and the Christian*—Two 30 minute films. Service Charge \$3.00 each.
Part I. Role play by Playboy, Altarist and Christian, with comments by Harvey Cox.
Part II. Harvey Cox as a real Christian confronts the playboy. Best suited for conference setting, separately or together.
- *A *Quarter Million Teenagers*—Colour, 16 Minutes, Service Charge \$2.00.
The growth of Venereal Disease in Canada is alarming, especially in the under 20 age range. This film shows through art work, diagrams and actual pictures the nature of syphilis and gonorrhea, how VD is spread, how it is recognized, what happens in the development of these infections and the importance of early treatment if there is to be a cure. Excellent discussion questions at end of film. Recommended by Marriage Guidance Council for use with Intermediate and Adult groups.
- Before They Say "I Do"*—Colour, 30 Minutes, Service Charge 12.00.
This film for ministers and counsellors *only*, is on training for couples about to marry.
- I Do*—Colour, 30 Minutes, Service Charge \$2.00.
A young couple approaching marriage date, are disturbed by feelings of doubt as to whether they have the understanding to cope with the problems that arise after marriage.
- From Generation to Generation*—Colour, 30 Minutes, Service Charge \$2.00.
This film poetically illustrates the basic facts of human reproduction, showing childbirth as an emotional and spiritual experience as well as a physical one.
- One Love—Conflicting Faiths*—Colour, 29 Minutes, Service Charge \$2.00.
A Roman Catholic boy and a Protestant girl decide to marry and respect each other's religion. They soon meet many unexpected problems.
- Handling Marital Conflicts*—Colour, 20 Minutes, Service Charge \$2.00.
A demonstration and analysis of how married couples handle their conflicts.
- The Test*—Colour, 28 Minutes.
A teacher resigns her position rather than condone cheating. Parents are indignant at her charges against their children and a parent-school solution is attempted.
Available from local film libraries usually located in Public Libraries, University Extension Departments or National Film Board.
- Worship, A Family's Heritage*—Colour, 30 Minutes, Service Charge \$2.00.
A film designed to help parents try to work out a philosophy of Christian family living undergirded by family worship experiences.

Filmstrips

- Face to Face*—Colour, with Record, 10-15 Minutes, Service Charge \$1.00.
A filmstrip that should help young adults and others face problems such as status, sex morality, marriage, etc. A good discussion starter with many possibilities when used by a competent leader. No pat answers.
- The Professor and The Angel*—With Record, Service Charge \$1.00.
A thoughtful and thought-provoking filmstrip engagingly animated. A good discussion starter on the psychological background of ethics.

PROTESTANTISM

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|---|-------------------------------|
| *What's the Difference—Protestant and Roman Catholic Beliefs Compared, A. G. Reynolds | 20¢ per copy 6 for \$1.00 |
| A Protestant Primer, Clarence Seldenspinner | 40¢ per copy |
| Roman Catholic Tradition and Protestant Faith, W. Fraser Munro | 35¢ per copy |
| Marry a Roman Catholic? James A. Pike | 10¢ per copy |
| Mariolatry, R. C. Chalmers | 5¢ per copy 6 for 25¢ |
| If I Marry a Roman Catholic, National Council of Churches, N.Y. | 6¢ per copy 100 for \$5.25 |
| Four Booklets on the Sects, W. Fraser Munro | 10¢ per copy |
| 1. The Facts About Jehovah's Witnesses | |
| 2. The Error in Seventh Day Adventism | |
| 3. Mormonism | |
| 4. Baha'ism | |

THE CHURCH AND INTERNATIONAL AFFAIRS

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|--|------------------------------|
| The Church and World Society—11th Report of the Committee on the Church and International Affairs, 1966—Adopted by the Twenty-Second General Council of The United Church of Canada, September, 1966 | 35¢ per copy 3 for \$1.00 |
| Vietnam—Excerpts from the above Report | FREE |
| Rhodesia and South Africa—Excerpts from the above Report.. | FREE |

PUBLIC ISSUES

| | |
|--|---------------------------------|
| Automobile Accident Insurance | FREE |
| Communist Faith and Christian Faith—Donald D. Evans—A Report of the Committee on Christian Faith, given general approval by the Twenty-first General Council, 1964 | \$1.00 per copy 4 for \$3.00 |
| Immigration—A Report of the Commission on Immigration, adopted and commended to the Church for study by the Twenty-first General Council, 1964 | 10¢ per copy |
| Report of General Council Commission on Bilingualism and Biculturalism in Canada | FREE |
| Alternatives to Capital Punishment—The Report of the Committee on Alternatives to Capital Punishment, adopted by the Nineteenth General Council, 1960 | 10¢ per copy |
| Unlock the Doors—A. Phillips Silcox—A study book called for and outlined in the foregoing report | 25¢ per copy |
| *The United Church and Medicare | 1¢ per copy |
| Christian Citizenship Guide | 25¢ per copy |
| Christianity and Democracy, Thomas Saunders | 10¢ per copy |
| Christianity and Politics, G. B. Mather | 10¢ per copy |
| Ethics in a Business Society, Marquis W. Childs and Douglass Cater | 50¢ per copy |

Records

Breakthru—A kit containing two records on which are recorded five minute radio broadcasts on present day and future controversial issues. Its purpose is to stimulate thought, encourage preparation and form action. Topics included are:

- Education
- The Nation State
- Transportation
- Religion
- Planet Earth
- Life on Other Planets
- Political Change
- Mechanical Pregnancies
- Communities
- Food
- Communication
- Leisure
- Gene Control
- Behaviour Control
- Law
- Space Travel
- Organ Transplants
- In Production: Public Health
- Being Researched: Personal Relationship

(Publication date, October, 1967)

POVERTY

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|---|-----------------|
| The Christian Case Against Poverty, Henry Clark | 85¢ per copy |
| Living Standards, Edward Rogers | \$2.10 per copy |
| The Rich Nations and The Poor Nations, Barbara Ward | \$1.25 per copy |
| Toward A World of Plenty, Barbara Ward | \$1.45 per copy |

TEMPERANCE

| | |
|---|--------------------------------|
| To Drink Or Not To Drink, reprint from Family Circle (February, 1964), Ann Landers | 5¢ per copy 25 for \$1.00 |
| The Church and the Alcohol Problem, Report of the Commission on Temperance Policy and Programme to the 19th General Council, Edmonton, September 1960 | 25¢ per copy 100 for \$1.00 |
| How Concerned Are You? Commitment Check List | 2¢ per copy |
| The Christian and Drink, Guides to Responsible Conduct | 100 for \$1.00 |
| Why We Don't Drink, Margaret and Martin Johns | 2¢ per copy |
| Why We Gave Up Social Drinking, Helen and J. G. Macdonald.. | 2¢ per copy |
| Declaration of Purpose Cards | 1¢ per copy |

Films

- For Those Who Drink*—Black and White, 40 Minutes, Service Charge \$3.00.
An educational health film featuring Gordon Bell, M.D. Using many black-board diagrams. Dr. Bell explains what the excessive use of alcohol does to both mind and body and the reasons why some people drink.
- Stop Driving Us Crazy*—Colour, 11 Minutes, Service Charge \$3.00.
A Martian visits earth to find out about the "wonderful love" he has heard exists here. He is glad to hurry back to Mars when he sees how people kill each other with cars driven under control of a strange fluid which they drink.

Filmstrips

†Basic Information on Alcohol—(Series of Four Strips)

1. Alcohol and the Human Body
2. Alcohol and the Personality
3. Alcohol and Social Problems
4. Alcohol and the Christian Faith

With Record, Service Charge \$1.00 per strip.

Some basic facts presented with a touch of humour.

GAMBLING

| | |
|---|-------------------------------|
| *A Statement on Lotteries in Canada, The Canadian Council of Churches | 2¢ per copy |
| Lotteries—The Great Illusion, E. M. Howse | 10¢ per copy 20 for \$1.00 |
| Gambling in Canada, F. W. L. Brailey | 15¢ per copy 8 for \$1.00 |

SMOKING

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|------------------------------------|-------------|
| Cigarette Smoking and Health | 1¢ per copy |
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Films

- Is Smoking Worth It?*—Colour, 16 Minutes.
A British Ministry of Information film presenting high school students in discussions of smoking interspersed with laboratory sequences, etc., providing factual data. Available from the Canadian Cancer Society.
- Let's Discuss Smoking*—Black and White, 16 Minutes.
Teenagers discuss smoking with a psychologist. Much valuable information is elicited. Available from the Canadian Cancer Society.

THE LORD'S DAY

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|---|------------------------------|
| Sunday—Today and Tomorrow. Given general approval by the Twentieth General Council of The United Church of Canada, September 1962 | 15¢ per copy 8 for \$1.00 |
| Why Sunday? Excerpts from the Report of the Commission on the Lord's Day, General Council, 1948 | 25¢ per copy 5 for \$1.00 |

RURAL LIFE

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|---|--------------|
| The Challenge of Change to the Rural Church | FREE |
| New Prospects for the Rural Church, Joint Committee on the Rural Church | FREE |
| Realizing New Prospects—A Survey Guide, Joint Committee on the Rural Church | 50¢ per copy |
| Understanding Your Community, Desmond M. Connor | 50¢ per copy |

DIRECTIONS WHEN ORDERING

Literature in English

may be ordered from

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THE UNITED CHURCH OF CANADA, 299 QUEEN STREET W.,
TORONTO 2B, ONTARIO

and from

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SASKATOON, WINNIPEG, HALIFAX, ST. JOHN'S, MONTREAL

Note: Items marked * are also available in French from the offices of
"Credo", Suite 1215, 1255 University Street, Montreal 2, Quebec.

Films, Filmstrips and Tape Recordings

may be ordered from

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and where marked † also from

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120 Maryland Ave.,
Winnipeg 10, Man.

Literature Depot,
Alberta College,
10041 - 101st Street,
Edmonton, Alta.

Rev. G. B. Mather
515 - 10th St. East,
Saskatoon, Sask.

The Church Book Room
3480 Decarie Blvd.,
Montreal 28, Quebec

Literature Depot,
204-509 Richards St.,
Vancouver 2, B.C.

Literature Depot
87 Le Marchant Rd.,
St. John's Nfld.

The Bible House,
1652 Granville St.,
Halifax, N.S.

Also available in
Toronto at
Ryerson Book Store
85 St. Clair Ave. East
Toronto 7, Ont.

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